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**HISTORY OF THE JEWS.**

(Continued from page 344.)

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CHAPTER VII.

*King David.*

Deep and rancorous as had been the hatred of Saul against David, involved in perplexity as was David while the life of Saul stood between him and the throne, yet his reverence for the Lord's anointed was so great, that when the Amalekite hastened to him with the crown and bracelets of Saul, and information of the part he had taken in his death, David punished with death the indignity he had offered to his defeated king. He mourned for Saul, and especially for his beloved Jonathan, with much sincerity; and having been from early life a sweet singer, a skillful musician, a poet of surpassing excellence, the fall of Saul and Jonathan called these native talents into exercise, and the elegy which he composed still remains—a beautiful specimen of Hebrew poetry, which has never been equalled in any other language.

David, by divine direction, now appeared at Hebron, and was immediately welcomed to the vacant throne by the tribe of Judah; but Abner, who had been a general in Saul's army, espoused the cause of Ishbosheth, a remaining son of Saul, and appealing to the jealousy of the northern tribes, engaged them in the same interest. Ishbosheth was altogether unfit for the kingly office, and after having been sustained in a civil war for several years by the talents of his general, Abner was disgusted, and offering his services to David, they were accepted: but this officer having, in a battle at Gibeon, slain Asahel the brother of Joab, David's general, partly out of revenge and partly induced by jealousy—Joab took an early opportunity of murdering him—a crime reprobated by David, who followed Abner to his grave as chief mourner, and sincerely lamented his loss. From this time

the unfitness of Ishbosheth became more and more apparent, until he was murdered by Rechab and Baanah, who hastened to David to boast of what they had done, and were put to death for their treason, by command of the equitable monarch. David was thirty years old when he began to reign in Hebron, and now at the end of seven years and six months he became king of all the tribes of Israel: the whole nation received him gladly, all their forces rallied under his banner, and the most valiant officers esteemed it an honor to be engaged in his service. The Philistines renewed hostilities, but were speedily defeated in every direction; and the fame of David spread abroad, and made all his enemies to tremble.

David now turned his attention to the strong fortress of Jebus, which was situated on the borders of Judah and Benjamin, and does not appear to have ever been conquered by the Israelites: the lower town adjoining it had been in their possession, but was afterwards regained by the Jebusites. Here David resolved to obtain a complete conquest, and to fix the metropolis of his kingdom. The natural strength and long security of the citadel tempted the Jebusites to treat a summons to surrender with insolent defiance. David, however, took both the tower and the citadel which stood on Mount Sion, and there established his royal residence. The situation of this place, Jerusalem, is remarkably imposing: it stands upon several eminences of unequal heights, some parts of which slope gradually, on others the sides are abrupt and precipitous. All around, excepting in the north, run deep ravines or valleys, like intrenchments formed by nature, beyond which arise mountains of greater height, which encircle and seem to protect the city. On the north it was open, as if the way had been levelled for the multitudes from the rest of the tribes to arrive at the holy city without difficulty or obstacle. The hill of Sion, on which David's city stood, rose to the south, and was divided by a deep and narrow ravine from the other hills, over which the city gradually spread.

Hither he now determined to bring the ark of God from Kirjath-jearim, where it had long been. He was a man of singular piety; and due observance of the laws of God, in relation to religion, engaged his early and serious attention. The chief place of religious concourse was to be at Jerusalem; and that the deep interest he felt in this matter might be evident, he caused the ark to be removed with the greatest state, attended by himself at the head of thirty thousand men. It was removed on a car, and escorted with hymns and instruments of music. That noble ode, the 68th Psalm, "Let God arise, and let his enemies be scattered," is generally supposed to have been written on this occasion. The ark remained for three months at the house of Obed Edom, while preparations were making for its solemn recep-



tion within the city. When the pavilion was ready, David made a feast for the whole people, and having cast off his royal robes, he put on a simple linen tunic and joined the procession, which was conducted with that dramatic union of singing, music, and dancing, common to the festal worship of all southern nations. Michal alone, the daughter of Saul and the wife of David's youth, whom on his accession he had taken back, entered not into the general enthusiasm, but rebuked her husband for thus derogating from the royal dignity. David was offended at her preferring oriental state to the honor of God, and from that time had no intimate intercourse with her. She died childless.

Having contracted an alliance with Hiram king of Tyre, which proved highly advantageous to both kingdoms, David obtained from him cedars from Lebanon and experienced workmen. With this aid he built a royal palace for himself; but when enjoying the repose it afforded, his pious mind contrasted the grandeur of his habitation with the resting-place of the ark of the covenant, and contemplated the building an edifice in which the ark should be deposited, and which in splendor should be more correspondent to the splendor of the kingdom. Upon this subject he consulted the prophet Nathan, who, as a man speaking in his own person, encouraged him to proceed to the execution of his purpose: but afterwards, when commissioned of God, he made known the divine will that this honor should be reserved for David's son and successor. The reason assigned for this was, that David was a man of war and had shed blood abundantly. The God of love forbade that his earthly palace should be reared by hands that had been stained in sanguinary conflicts.

Beside this, the bloody contests of David were not ended, although his land was now at peace: wars succeeded, and he subdued his foes in every direction, pushing his conquests to the boundaries of the promised land, until he brought those countries under tribute. He defeated the Philistines, and took Gath and a great part of their dominions: he placed garrisons throughout Edom: Moab fell before his conquering sword: the Syrians of Zobah were overthrown with great slaughter: the Syrians of Damascus, marching to the defence of their kindred, were repulsed and compelled to retreat, after sustaining a loss of 22,000 men: the king of Hamath prudently complimenting the conqueror, was admitted to alliance; and the Ammonites having offered an insult, were totally defeated. Thus David carried the Hebrew conquests to the greatest extent they have ever attained; some have indeed hastily regarded the extent of his conquests as the fulfillment of the divine promise as to the extent of possession; this conclusion, however, is incorrect. Receiving tribute from a land is not

possessing and dwelling in it ; the promise remains yet to be fulfilled, and doubtless will be fulfilled in the day of Israel's glory foretold by Ezekiel and other prophets.

To this period we have seen David pursuing a course of righteousness until he has attained the pinnacle of his glory. He has hitherto appeared conspicuous for piety : but David was not perfect ; and we have to notice a foul action which filled all his remaining days with remorse. Having reposed on the flat roof of his house, as is usual in the east, until the evening, he arose, and looking around, saw a woman of peculiar beauty washing herself in a bath : he became enamored, and fell a victim to disorderly passion. Her name was Bathsheba, and she was the wife of Uriah, who was one of his bravest warriors, and at that time fighting against the Ammonites. To disguise the consequence of the illicit amour, Uriah was called home, but declined to enjoy the comforts of his own house while his fellow-soldiers slept in tents. The purpose of Uriah's return to the city being thus defeated, David resolved to avoid the disgrace attendant on discovery by procuring his death. He caused him to be so exposed in battle that his death should be inevitable. The crime was committed, and the widow of the murdered patriot was taken by David as a wife. Thus David fell, and for a considerable time reveled thoughtlessly in sin. A child was born, and was an object of much affection. The crime committed had been covered over by the offender, but at length it was brought to light. Nathan the prophet was sent to him ; and after complaining that a rich man, having abundance of flocks, had taken from a poor man his only ewe lamb, and thus calling forth the monarch's indignation, he boldly said, "Thou art the man," and accused him of the murder of Uriah. The child died. David was brought to repentance, and is supposed at this time to have written the 51st Psalm. God pardoned his sin ; and his joy on the occasion is set forth in the 103d Psalm ; but still judgment was pronounced on him that the sword should not depart from his house.

From this time the sorrows of David were many. His eldest son Amnon committed an incestuous rape on Tamar, the sister of Absalom ; Absalom being, according to eastern estimation, her natural protector, and the individual whose honor was most wounded, availed himself of the earliest opportunity of killing Amnon, and then made his escape. Through the interposition of Joab, he was after a while permitted to return to Jerusalem, but forbidden to appear at court. This prohibition was afterwards removed ; but no sooner had a reconciliation been effected than the ungrateful son sought his father's ruin. Being remarkably handsome, he became a great favorite with the people ; and availed himself of their favor to insinuate that his

father neglected to administer justice, and that were he himself king, the condition of the people would be improved. Having thus prepared the way, he raised the standard of rebellion, and proclamation was made that Absalom reigned in Hebron. Ahithophel, one of David's most highly esteemed counselors, joined the rebel; and the conspiracy became so strong that David was obliged to escape. Borne down with grief, and oppressed with age, he was constrained to leave the royal city which owed its glory to him, and to abandon the palace he had built: driven forth by a people whose independence he had secured, and these headed by an unnatural son whom he ardently loved, but who was altogether unworthy of his affection. As he went forth with his feet bare and his head covered, the tears of many manifested their sympathy. Zadok and Abiathar the priests followed him with the ark of God, but he would not allow that it should be exposed to the peril of his flight. Ittai the Gittite resolved to participate in his fortunes, notwithstanding the remonstrance of David; and Hushai the Archite would have done the same, had not the king pointed out to him that he might do him greater service by remaining and counteracting the advice of Ahithophel, with whose profound subtlety and political foresight he was well acquainted. Him therefore he persuaded to unite in a strict confederacy with Zadok and Abiathar, and by using their sons as couriers, to make him acquainted with the movements of the rebels. As he went forth he was annoyed by two of the family of Saul. His love for Jonathan had induced him to give to his only surviving son Mephibosheth the family inheritance and other possessions, and to regard him with much affection. Mephibosheth being lame, required his servant Ziba to saddle his ass and thus enable him to follow the king; but the servant neglected to do this, and himself gave a present to David, adding that his master remained at home expecting to obtain the crown. After this, Shimei, seeing the humbled monarch pass along, loaded him with oaths and imprecations. An indignant officer would instantly have beheaded the Benjamite, but David forbade him, attributing this cruel insult to his own sinfulness, on account of which God had permitted him to experience trouble. Absalom the rebel now entered Jerusalem, and according to the eastern practice, that he who obtains another's crown by conquest becomes master of his harem, he took public possession of that of David. The policy of leaving Hushai behind became now apparent; he had obtained the confidence of Absalom; and as Ahithophel had advised the immediate pursuit of David, a measure which must have completed his downfall, Hushai opposed his advice, and recommended the collecting of a large and overwhelming army. Hushai's counsel prevailed; and David was thus afforded time to escape over Jordan,



where he was hospitably entertained by Barzillai. A powerful army assembled around him, and preparations were made for a decisive battle. Ahithophel foresaw what the event would be, and anticipated the judgment he deserved, by hanging himself. The troops now prepared for battle; but David suffered from mental conflict: he had to fight against his son: and so powerful were his natural affections that the king was entirely absorbed in the father, and hence, while he readily adopted the advice of his officers, in other matters he laid upon them one injunction, "Deal gently, for my sake, with the young man, even with Absalom." This injunction was not regarded. While Absalom was riding under a tree, his hair became entangled in the branches, and the animal on which he rode went from under him, and left him hanging to the tree; which was no sooner made known to Joab, than he transfixed the traitor's heart with three darts. His body was then cast into a pit and covered over with stones. With deep anxiety David awaited the issue of the battle, at Mahanaim; as messengers advanced, he anxiously inquired, "Is the young man Absalom safe?" and when he heard of his death he gave vent to bitter wailings, and instead of joining in the general triumph, exclaimed, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom my son, my son!" From this ill-timed manifestation of grief David was recalled by the expostulations of Joab, who saw its dangerous tendency. A general amnesty was granted, and even Shimei was permitted to live. The perfidy of Ziba was exposed, and Mephibosheth restored to royal favor. As David was far from home, having "fled out of the land for Absalom," these measures operated powerfully in recalling the adherents of Absalom to their allegiance, and re-establishing David on the throne. But out of this grew a lasting and fatal jealousy between the northern and southern tribes, Judah having been first in bringing the king back, without calling upon all the other tribes to participate in that act. There was now a new rebellion. Sheba, of the tribe of Benjamin, headed a revolt, and was powerfully sustained by the northern tribes. To oppose him, David commissioned Amasa to collect troops. This Amasa had been general of Absalom's army, and having been pardoned, was now employed as a token of his royal master's confidence. But Joab, who was at the head of David's army, was not so satisfied of his fidelity, or probably he regarded Amasa as likely to supplant him in power and influence. He therefore availed himself of the first opportunity of murdering him in a barbarous and treacherous manner: a crime for which David was not then in a condition to bring him to judgment. Joab and his brother Abishai then pursued the rebels to the city of Abel, in which they had found shelter;



when a wise woman who lived there, seeing that the city was about to be destroyed by the royal troops, induced the inhabitants to cut off the head of Sheba and to throw it over the wall to his pursuers.

Another trouble which befell David, was a famine of three years' continuance: this was a divine visitation on account of the unjust conduct of Saul towards the Gibeonites; and was not removed until judgment was executed upon seven of his sons. These events having weakened the kingdom, the Philistines renewed hostilities and put David in peril; but after the conquest of four of their gigantic chiefs by the servants of David, peace was restored.

After this David proceeded to number the people, and in so doing committed a sin against God, and brought down a heavy judgment upon the nation. The Lord sent a prophet, offering the king his choice of three punishments—seven years' famine, three months' flight before the enemy, or three days' pestilence. David wisely referred the matter to the Lord, praying that he might fall into his hand, and not into the hands of men. The pestilence followed, and 70,000 persons died; but David, by divine command, having built an altar and offered sacrifice on Mount Moriah, the plague was stayed. This altar was built on the site of the future temple, at the place where Araunah the Jebusite had a threshing-floor, and between him and David there was an interesting and noble contest—the Jebusite offering to give not only his threshing-floor for an altar, but his oxen for sacrifices and his threshing instruments for fuel—and David refusing to offer unto the Lord that which cost him nothing: David prevailed, and made the purchase for fifty shekels of silver.

From this time, David employed himself in collecting materials for the temple which his son was to build; but at length the infirmities of age reminded him that his end was at hand. And now arose one of the evils naturally consequent on polygamy—dispute as to the succession. Adonijah, the brother of Absalom, having raised a faction, which was supported by Joab, Abiathar, the priest and other persons of influence caused himself to be proclaimed king. This was immediately made known to Bathsheba, who repaired to David and claimed the fulfillment of his promise that her son Solomon should be his successor. The aged monarch instantly called together Nathan the prophet, Zadock the priest, and Benaiah, one of his officers, and caused them to take a suitable retinue, and to proclaim and anoint Solomon king. This was done the same day at Gihon, and was no sooner made known to Adonijah, than his adherents deserted him, and he himself hastened to the altar for refuge, and there remained until assured by Solomon that his life should be spared, provided his future conduct were blameless.

The end of David's life drew near; and, having given Solomon a solemn charge as to his future conduct, the temple he should build, and his strict adherence to the laws of the Lord, warned him to watch diligently Joab, whose hands had been stained with deliberate murder, and Shimei, who had reviled him, and to cut them off for the first act of rebellion, and recommended the sons of Barzillai to his especial care. This monarch died, after reigning forty years, during which he extended the frontiers of his dominion to the greatest extent they have ever attained, subdued his enemies in every direction, brought into order and union the hitherto distracted tribes, and made the fame of his kingdom to resound through distant lands. He had organized an immense army: every month twenty-four thousand men, supplied by the tribes in rotation, appeared in arms, and were trained as the standing militia of the country. His military chieftains were men of consummate skill and deep experience, distinguished for strength, activity, and valor; and the chivalrous feats of his heroes are still contemplated with wonder. But David's chief excellence was, that he was a good man—perhaps no man ever knew a greater variety in religious experience—sometimes elevated almost to heaven, and at other times depressed by the corruptions of his heart and the awful defections of his life—sometimes placed in circumstances of worldly peril, and sometimes rejoicing in prosperity. It was thus, and by being endued with the spirit of prophecy, that David was enabled to pen the book of Psalms; which he left as a legacy to the church of God, and the full value of which even the church of God has never yet fully estimated. He was not indeed a sinless man; yet he obtained the appellation of "The man after God's own heart;" and it redounds to his honor that, in after-ages, God again and again referred to him as his servant David, who served him with his whole heart.

(To be continued.)

**TEN TRIBES.**

(Continued from page 344.)

It has already been incidentally mentioned, that the Mohawk tribe was held in peculiar reverence by the other tribes of Indians; and that their name probably came from the Hebrew word Mechokek, which signifies a law-giver, law-interpreter, superior. But the author of these sheets does not regard this fact as affording evidence of the Indians being Israelites, when taken by itself; yet when taken in connection with the many other circumstances adduced, it certainly adds probability to the general conclusion. What indeed could be more natural for the Israelites, who had been accustomed to the peculiar situation, and privileges, and influence of the tribe of Levi, than that, in their outcast state, they should have such a tribe amongst them?

That the Indians have an imitation of the Ark of the Covenant, is maintained by various writers. A humble imitation indeed; but an imitation. It is a small square box made of a suitable size to carry on the back. They set it down if possible on stones; if no stones can be procured, then on logs of wood; but never on the ground. They take it with them to battle, and it is considered so sacred, that if the defeated party be obliged to abandon it, the conquerors will not touch it.

Dr. Boudinot gives the following description: "The Indian Ark is of very simple construction, and it is only the intention and application of it that make it worthy of notice, for it is made with pieces of wood securely fastened together in the form of a square. The middle of three of the sides extend a little out, but the fourth side is flat, for the convenience of the person's back who carries it. This ark has a cover, and the whole is made impenetrably close with hickory splinters. It is about half the dimensions of the Jewish ark, and may properly be called the Hebrew ark imitated. The leader and a beloved waiter carry it in turns. It contains several consecrated vessels, made by beloved superannuated women, and of such various antiquated forms that it would have puzzled Adam to have given suitable names to each. These two carriers are purified longer than the rest, that the first may be fit to act in the religious office of a priest of war; and the other, to carry the awful, sacred ark, all the while they are engaged in the act of fighting.

"And it came to pass, when the ark set forward, that Moses said, rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, return, O

Lord, unto the many thousands of Israel." Numbers, 10 : 35, 36. "But they presumed to go up unto the hill top ; nevertheless the ark of the covenant of the Lord and Moses departed not out of the camp. Then the Amalekites came down, and the Canaanites who dwelt on that hill, and smote them, and discomfited them even unto Hormah." Numbers, 14 : 45. "And David said unto them, ye are the chief of the fathers of the Levites ; sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it." 1 Chronicles, 15 : 12.

The Hitisee, or beloved waiter, feeds each of the warriors by an exact stated rule, giving them even the water they drink, out of his own hands, lest by intemperance they should spoil the supposed communicative power of their holy things, and occasion fatal disasters to their war-camp. They never place the ark on the bare earth, while they are carrying it against an enemy. On hilly ground, where stones are plenty, they place it on them ; but on land where stones are not to be had, they use short logs, always resting themselves in like manner. The former is a strong imitation of the pedestal on which the Jewish ark was placed. They have as strong faith of the power and holiness of their ark, as ever the Israelites had of theirs, ascribing the superior success of the party to their stricter adherence to the law than the other. This ark is deemed so sacred and dangerous to be touched, either by their own sanctified warriors or the spoiling enemy, that they will not touch it on any account. It is not to be meddled with by any but the war-chieftain and his waiter, who are consecrated for the purpose, under the penalty of incurring great evil. Nor would the most inveterate enemy among their nations touch it in the woods for the same reason, which is agreeable to the religious opinion and customs of the Hebrews respecting the sacredness of their ark, as in the cases of Uzziah and the Philistines."

Dr. Boudinot mentions an anecdote which illustrates the last observation. It occurred in Ohio, in 1756. A stranger was very importunate to view the inside of the Cherokee ark, which was covered with a dressed deer-skin, and placed on a couple of logs of wood. An Indian sentinel watched it, armed with a hickory bow and brass-pointed barbed arrow ; and he was faithful to his trust, for finding the stranger obtruding, with apparent determination to pollute the supposed sacred vessel, he drew his arrow to the head, and it was only by immediately withdrawing that the stranger saved his life.

From the journal of Mr. Giddings it appears that some of the far western tribes have very much degenerated. They believe in One Great Spirit, but their views of him are very confused, and many of them suppose that he dwells in certain animals: they believe that he



made every thing, and assigns to men future rewards and punishments, but they say they are not agreed as to the definition of a good man. They sacrifice before going to battle, and have a religious dance when they return. They have their high-priest, who must practice abstinence, and who pretends to inspiration. Instead of an ark, they now use a sack, but this contains their most sacred things, articles which they believe possess some secret virtue; and this they regard with the same reverence that others regard the ark. They know less of Indian traditions than other tribes, and Mr. Giddings says, "As you ascend the Missouri and proceed to the west, the nearer to a state of nature the savages approach, and the more savage they appear."

Yet, degraded and barbarous as these people are, it makes nothing against the hypothesis, that the Indians are Israelites; for we may naturally expect that the more barbarous they become, the less perfect will be their traditions and practices. That the "outcasts" of Israel, if in the wilds of America, should wish to have an ark such as they have heard of their ancestors having, to contain their sacred things, and to be taken with them to battle; that the quality and contents of the ark should accord with their own condition; and that amongst those who preserve but the last vestiges of their ancient character, the ark should have degenerated into a sack; may certainly be believed without indulging a too credulous disposition. But when the having an ark and regarding it as the Jewish ark was formerly regarded, is taken in connection with other evidence, it adds much weight to that evidence, and causes the question to return with additional force—if they be not Israelites, how did they obtain such traditions and such practices?

In Genesis, chapter 32, we have an account of Jacob wrestling at Peniel with a divine person, who "touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him;" and in the last verse it is said, "Therefore the children of Israel eat not of the sinew that shrank, which is upon the hollow of the thigh, unto this day, because he touched the hollow of Jacob's thigh in the sinew that shrank." This distinguishing characteristic of "the children of Israel" is well known to be at this time observed by the Jews; and we might naturally expect that wherever the ten tribes of Israel may be, they have taken this family characteristic with them, and that they probably have retained it until now, unless so debased as to have lost every ancient custom.

This Israelitish mark prevails among the American Indians. Dr. Beatty has borne testimony to this fact, after long and attentive observation of their manners; and Col. Smith, in his History of New Jer-

sey, says of the Indians, "they never eat of the hollow of the thigh of any thing they kill." Charlevoix also names the same fact when speaking of Indians in a more northerly region; amongst various of their practices mentioned by him, is, "never eating the part under the lower joint of the thigh, but throwing it away." How can we account for their observing this practice, peculiar to the descendants of Jacob, if they be not Israelites?

The Indians suppose that it would be a very great abomination to eat the blood of an animal: they often burn the blood; and their newly-killed venison they draw through the fire to destroy any blood remaining in it. Thus the Jews down to the present time regard the eating of blood, in obedience to the divine command, Leviticus, 17: 14, "Ye shall eat the blood of no manner of flesh, for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."

Amongst the various arguments adduced by Mr. Adair to show that the Indians are Israelites, he has mentioned the distinction they make between clean and unclean food; he tells us, that, with the Indians, "eagles of every kind they esteem unclean food; likewise ravens, crows, bats, buzzards, swallows, and every species of owl." This he considers as entirely Hebrew, as also their purifications of their priests, and purification for having touched a dead body, or any other unclean thing. They have also purifications, with many ceremonies and much fasting, before they go to war: like what is recorded of the Israelites.

It is well known that not only did the Jews use phylacteries in the days of Christ, but that they use them commonly at this time. The practice prevailed among all the descendants of Jacob; Exodus, 13: 16, being regarded by them as commanding it. "It shall be for a token upon thine hand, and for frontlets between thine eyes; for by strength of hand the Lord brought us forth out of Egypt." That the practice of wearing phylacteries is very ancient cannot be doubted, and that it is confined to the Jews and Israelites is certain, since they commemorate an event in which no other people was associated with them. That the Israelites in their outcast state should still use them would be very possible, if they retained the use of letters: but if they became so degenerated as to lose the knowledge of letters, and thus became unable to read those they had, or to write others, the discontinuance of phylacteries would be a necessary consequence.

The Rev. E. Smith has published a detailed account of the measures pursued by the Rev. Dr. Griffen, late President of William's College, to ascertain the truth in relation to a phylactery said to have been buried by the Indians, and which had been discovered. The circumstances were these: Joseph Merrick, Esq. a highly respectable

and religious character, who lived at Pittsfield, Mass. was leveling some ground on Indian Hill, at Pittsfield, in the year 1815, and in doing so had occasion to remove from a particular part of the surface a considerable depth of earth. Near the spot where the earth had been dug the deepest, he found something that looked like a kind of black strap, about six inches in length and one and a half in breadth, and something thicker than the draw leather of a harness. He perceived that it had at each end a loop of some hard substance, apparently for the purpose of its being held by when carried. For a time he took but little notice of it, but afterwards examined it. When he attempted to cut it he found it hard—but on getting it open he found four leaves of old parchment. They were secured and made water tight by being sewn up in pieces of thick raw hide with the sinews of some animal. The leaves were written upon, and while the neighbors were gratifying their curiosity, one of the leaves was torn and destroyed. The remaining three were taken to Cambridge by Mr. Sylvester Larned, one of the graduates, and after they had been there examined, Mr. Larned wrote a letter, in which he says, "after some time, and with much difficulty and assistance, I have ascertained their meaning, which is as follows: (I have numbered the manuscripts.)

"No. 1, is translated by Deut. 6th chap. 4th to 9th verses inclusive.

"No. 2, by Deut. 11th chap. 13th to 21st verses inclusive.

"No. 3, by Exodus, 13th chap. 11th to 16th verses inclusive."

This is his report, and the celebrated Calmet states that (which the editor of this work confirms) these are the very texts that the Jews write upon three of the four leaves of their phylacteries. These phylacteries are usually little boxes containing rolls of parchment upon which portions of the law are written, and they are worn, particularly during the morning prayer, upon the forehead and the wrist of the left hand. At first it was suggested that some Jew had possibly lived there, but upon minute investigation it could not be found that any Jew had ever passed through the town, from the time of its settlement, excepting the editor of this work. Inquiry was made as to British troops that had been there, and it was ascertained that there was not a Jew among them. Various learned men saw the phylactery found on Indian Hill, and from the most accurate observations they could make, they were of opinion that it was so very ancient that there was no apparent reason for supposing it was not written in ancient Israel. The color was dark yellow—similar to some Arabic parchment manuscripts belonging to the Antiquarian Society at Worcester, and which were written long before the Christian era. Rev. E. Smith mentions a statement which he had from the Rev. Chauncey Cook, of Chili, New-York, that the Rev. Dr. West, of Stock-



bridge, had been informed by an old Indian, that his fathers had had a book which they long preserved; but having lost the knowledge of reading it, they concluded it would be no use to them, and therefore buried it with an Indian chief.

Upon this subject Mr. Smith remarks, that if the Indians be Israelites, and brought their phylacteries to this country, they would naturally keep them with diligence—he adds, “they would naturally become some of the most precious contents in their holy ark, as their nation formerly kept the holy law in the ark. Here such a phylactery would be safe through ever so many centuries. This is so far from being improbable, that it is almost a moral certainty. After their knowledge of reading had long been lost, some chief or high priest, or old beloved wise man (keeper of their traditions,) fearing these precious leaves would get lost or parted, might naturally sew them in a fold of raw skins with the sinews of an animal, (the most noted Indian thread,) and keep his roll still in the ark, or carry it upon his belt. All this is what might most naturally be expected in such a case. This thing might have been thus safely brought down to a period near to the time when the natives last occupied Indian Hill, in Pittsfield; perhaps in the early part of the last century. Its owner then might lose it there; or (what is most probable) it was buried with some chief or high priest; and hence was providentially transmitted to us. This I venture to say (on the supposition the Indians are of Israel) is by no means so improbable, as that some modern Jew left it there in the situation in which it was found. The style of the preservation of these parchments appears to be Indian, but not Jewish. No modern Jew would be likely to hide his precious leaves of phylacteries in a roll of raw hide sewed with the sinews of an animal. Nor would he leave them, had he done it, on Indian Hill, under ground; sooner would he sacrifice his life than thus rudely to profane the most sacred symbols of religion! It is incredible.

This view of the subject may give an intelligible view of the account of the old Indian at Stockbridge to Dr. West, that his fathers had buried not long ago a book which they could not read; and it may give a striking view of the vigilant care of the watchman of Israel, who never slumbers, in relation to laying in train this singular item of evidence among many others which should combine to bring to light that ancient people.

We now turn to a species of evidence of a less dubious character. The Indians have feasts corresponding to the feasts of the Jews. According to the statement of Dr. Boudinot and others, these feasts are:—

1. Their feast of first-fruits, and after it, on the evening of the same day, one something like the passover.



2. The hunters' feast, like that of Pentecost.
3. The feast of harvest, and day of expiation of sin.
4. A daily sacrifice.
5. A feast of love.

*First-fruits and Passover.* Mr. Penn found the Indians strictly following their own laws and traditions, before at all corrupted by intercourse with the whites. He says that their worship consists of two parts—sacrifice and cantico. The sacrifice is with their first-fruits. The first and fattest buck they call goeth to the fire, where it is all burnt with a doleful ditty of him who performs the ceremony, but with such marvelous fervency and labor of body that he will even perspire to a foam. The other part is their cantico, performed by round dances: sometimes words—sometimes songs—then shouts: two are in the middle, who begin, and by singing and drumming on a board, direct the chorus. This is done with equal earnestness and labor, but with great appearance of joy. In the fall, when the corn cometh in, they begin to feast one another.

Of the feast of what may be called their Passover and first-fruit, we learn from Mr. Adair, that the time is as soon as their first spring produce comes in, as, among the Israelites, it was when their barley was ripe. While dressing the sanctified new fruits, six old beloved women come to their temple, or sacred wigwam of worship, and dance the beloved dance with joyful hearts. They observe a solemn procession as they enter the holy ground, or beloved square, carrying in one hand a bundle of small branches of various green trees; when they are joined by the same number of beloved old men, who carry a cane in one hand, adorned with white feathers, having green boughs in the other hand. Their heads are dressed with white plumes, and the women in their finest clothes, and anointed with bears' grease or oil, having also small tortoise shells and white pebbles fastened to a piece of white deer's skin, which is tied to each of their legs. The eldest of the beloved men leads the sacred dance, at the head of the innermost row, which is next the holy fire. He begins the dance, after once going round the holy fire in solemn and religious silence. He then, in the next circle, invokes *Yah*, after their usual manner, on a bass key, and with a short accent. In another circle, he sings *ho, ho*, which is repeated by all the religious procession, till they finish that circle. Then in another round they repeat, *he, he*, in like manner in regular notes, and keeping time to the dance. Another circle is continued in like manner, with repeating the word *wah, wah*, (making, in the whole, the divine and holy name, *ya ho he wah*.) A little after this is finished, which takes considerable time, they begin again going fresh rounds, singing *hal, hal, le, le, lu, lu, yah, yah*, in

the same manner; and frequently the whole train strike up *hallelu, hallelu, halleluyah, halleluyah*, with great earnestness, fervor and joy, while each strikes the ground with right and left feet alternately, very quick, but well timed. Then a hollow sounding drum joins the sacred choir, which excites the old female singers to chant forth their grateful hymns and praises to the Divine Spirit, and to redouble their quick, joyful steps, in imitation of the leader of the beloved men at their head.

It has been correctly observed, that this appears to be very similar to the dances of the Hebrews, and may we not reasonably suppose that they formerly understood the psalms and divine hymns, at least those which begin or end with Hallelujah (or praise ye the Lord;) otherwise, how comes it to pass that all the Indian inhabitants of the extensive regions of North and South America have and retain these very expressive Hebrew words, and repeat them so distinctly, applying them after the manner of the Hebrews, in their religious acclamations?

On other religious occasions, and at their feast of love, they sing *ale-yo, ale-yo*, which is the divine name for the attribute of omnipotence. They likewise sing *he-wah, he-wah*, which is the immortal soul, drawn from the divine essential name, as deriving its faculties from *yahhahewah*. These words of their religious dances they never repeat at any other time, which has greatly contributed to the loss of their meaning; for it is believed the Indians have grown so corrupt as not now to understand either the spiritual or literal meaning of what they sing, any farther than by allusion to the Great Spirit.

In these circuitous dances they frequently also sing on a bass key, *alehu, alehu, aluwah, aluwah*. Also, *shilu-yo, shilu-yo, shilu-he, shilu-he, shilu-wah, shilu-wah*, and *shilu-hah, shilu-hah*. They transpose these words also several ways, but with the very same notes. The three terminations make up the sacred name of four letters. *Hah* is a note of gladness or joy. *Shilu* seems to express the predicted divine and human Shiloh. They continue their songs of praise for about fifteen minutes and then break up. As they degenerate, they lengthen the dances and shorten the time of their fasts and purifications; insomuch that they have so exceedingly corrupted their primitive rites and customs during the last century, or rather since they have been debased by the bad conduct, bad example, and ardent spirits of the whites, that at the same rate of declension there will not long be any other part remaining of the evidence of their origin which we even now possess, than perhaps their dialects and war customs. At the end of this notable religious dance, the old beloved women return home to hasten the feast of the new sanctified fruits.

In the meantime every one at the temple drinks plentifully of the *cussena* and other bitter liquids, to cleanse their sinful bodies, as they suppose. After which they go to some convenient deep water, and there, according to the ceremonial law of the Hebrews, wash away (as they suppose) their sins with water. They then return with great joy, in solemn procession, singing their notes of praise, till they again enter their holy ground, to eat of the new delicious fruits, which are brought to the outside of the square by the old beloved women. They all behave so modestly, and are possessed of such an extraordinary constancy and equanimity in pursuit of their religious mysteries, that they do not show the least outward emotion of pleasure at the first sight of the sanctified new fruits. If any one of them were to act in a contrary manner, they would say to him, *che-hakset-Kanaha*—You resemble such as were beat at Kanaha.

On the evening of the same day they have another public feast, (besides that of the first-fruits,) which somewhat resembles the pass-over: a great quantity of venison is provided, with other things, dressed in the usual way, excepting that the cakes are made from corn just beaten in a mortar, and boiled or baked under the ashes: they are of course unleavened: the food is distributed to the guests: no bone of the venison must on any account be broken: they eat freely that evening, and whatever is left they burn, not allowing any part to remain till the next day. The bones thus burnt they collect together and carefully bury them. Such bones have frequently been ploughed up. Rev. Dr. Beatty, who was an eye witness of this ceremony among the Indians on the north-west side of the Ohio, says, that at that place, "before they make use of any of the first or spring fruits of the ground, twelve of their old men meet, when a deer and some of the first-fruits are provided. The deer is divided into twelve parts, according to the number of the men, and the corn beaten in a mortar and prepared for use by boiling or baking into cakes under the ashes, and of course unleavened. This also is divided into twelve parts. Then these men hold up the venison and first-fruits, and pray with their faces to the East, acknowledging, as he supposed, the goodness and bounty of heaven towards them. It is then eaten; after which they freely enjoy the fruits of the earth."

Mr. Smith, in his History of New-Jersey, says of the Indians in 1681, "Their most solemn worship is the sacrifice of the first-fruits, in which they burn the first and fattest buck and feast together. But in this sacrifice they break no bones of any creature they eat."

The old traders among the Indians have remarked the religious feeling with which these ceremonies are regarded, and say, that formerly none of the numerous nations of Indians would eat, or even



handle any part of the new harvest, till some of it had been offered up at the yearly festival by the beloved man, (or high-priest,) or those of his appointment, at the plantation; even though the light harvest of the past year should almost have forced them to give their women and children of the ripening fruits to sustain life.

When these practices are compared with the laws of Moses, there are points of resemblance which will instantly appear. It may be doubted by some, whether the resemblance to the Israelitish feasts being so imperfect, is not a powerful objection to the hypothesis, that the Indians are Israelites; but on the other hand, it will be contended, that upon no other hypothesis can we account for the existence of any of those points of resemblance; and that their imperfection rather sustains this hypothesis than otherwise, since it is exactly that which might be expected after a people had been 2500 years "outcast" from civil society.

The Indians have a feast which is commonly called *the Hunters' feast*, but which is supposed to have originated in the Hebrew feast of weeks, or Pentecost.

Dr. Beatty says, that, at an annual meeting of some of the tribes of Indians beyond the Ohio, twelve of their men are selected, who go out and provide twelve deer; and each of them cuts a saplin, from which they strip the bark; they then stick one end of each saplin in the ground, bend over the other end at the top, and by covering the whole with blankets, they make a tent. Then each of the men provides a stone and makes it hot in a fire; the twelve hot stones are then so placed, within the tent, as to form an altar. Upon this altar they then burn the fat of the insides of the deer. This is attended with loud exclamations of prayer or praise by those within the tent, and the attention and response of those without. After this offering of the fat, some tribes burn tobacco, cut fine, upon the altar of stone; probably in imitation of incense. Some tribes instead of twelve, have only ten men, who provide ten saplins, ten deer, and ten stones. This relation of what the doctor saw, brings forcibly to our recollection a precept in the Mosaic law, recorded in Numbers, chap. 18: 17. "Thou shalt sprinkle the blood upon the altar, and shalt burn the fat for an offering made by fire, for a sweet savor unto the Lord."

From the account left by an old Missionary, who lived for many years with the *Outaowais*, we learn that among them an old man performed the office of priest at the feasts. They began by giving thanks to the Great Spirit for their success in the chase at hunting time. A cake was then broken in two and cast into the fire.

The southern Indians observe also the practice of offering a sacrifice of gratitude when they have succeeded in war and returned safely.



But, if they are unsuccessful, they offer no such sacrifice ; on the contrary, they bewail their supposed impurity and neglect of duty, by which, they suppose, they have defiled the ark, and procured their own defeat. That their sin is the procuring cause of all the evils they endure, and that the Great Spirit will always give success to the more religious party, are principles which they firmly hold ; and for this reason they subject themselves to severe mortification when not at war, living in a very abstemious manner, lest they should become impure, and subject themselves to evil. So likewise when they hold a consultation on the subject of going to war, they do it in a religious manner, offering sacrifice. Dr. Beatty was present at such a consultation of the Delaware nation, when they killed a buck and roasted it, offering it as a sacrifice on an altar of twelve stones, on which they would not suffer any tool or instrument to be used. They did not eat the middle joint of the thigh.

The Muskohgee Indians sacrifice a piece of every deer they kill at their hunting camps, or near home. If the latter, they dip their middle finger in the broth and sprinkle it over the domestic tombs of their dead, supposing that thus they keep away evil spirits.

According to the testimony of Charlevoix, a northern Indian, in order to be esteemed a good hunter, must fast for three days together, having his face smeared with black all the time. When the fast is over, he presents to the Great Spirit a portion of each kind of beast he intends to hunt. He commonly offers the tongue and muzzle, which at other times are the hunter's peculiar portion, and upon them he usually feasts his friends and strangers, but his family would rather perish with hunger than eat those parts.

Whatever the errors may be which the Indians hold in relation to a multitude of inferior good spirits, they hold tenaciously that there is One Great Spirit ; him they regard as a Spirit of light and fire ; and believe that while their annual sacred fire is unpolluted he dwells in it, and that he kindly accepts their lawful offerings, if their conduct be agreeable to the old divine law which was delivered to their forefathers : and herein we discern views of God that are very ancient, and such as might be expected from those whose forefathers knew that the Deity was accustomed to manifest his approbation by causing fire to descend and consume the sacrifices offered in ancient times ; that the smoke of victims ascending to heaven was regarded as a sweet savor to God, and incense from the altar as emblematic of the prayers of the saints. Certain it is, that in former times God manifested himself under the semblance of fire, as when he spake to Moses from the burning bush, when he appeared on Sinai, and various other occasions ; and we cannot be surprised if the descendants of those who

lived at those times, and understood something of the import of those things, should, after being for many centuries shut out from the rest of mankind, be found ignorant of that import, and of the meaning and end of sacrifices. Indeed, many of the Israelites of former days looked rather to the outward sign than to the thing signified, and if the Indians be Israelites, their altogether falling into this error, is what might be reasonably expected.

(To be continued.)

## JEWISH ANTIQUITIES.

(Continued from page 360.)

### *Concerning the Language of the New Testament.*

Scaliger, observing that the phraseology in the New Testament agrees with that of the Septuagint, calls it the Hellenistic dialect. Heinsius imagined it to be a language different from the pure Greek, as the Italian is from the Latin, and peculiar to the Hellenists, a people, he supposes, who dwelt in Asia, and in several of those eastern parts. He was opposed by Salmasius.\* Phocenius also engaged in this controversy, and maintained the purity of the New Testament Greek. To him Gataker replied in his piece, *De Stylo Novi Testamenti*.

The common opinion is, that the Greek of the New Testament is neither pure nor a new language; but may properly be called the Hellenistic dialect; inasmuch as the words are sometimes used in a different sense, and different construction, from what they are in other authors. There is also a mixture of Latin, Persic, and Syro-chaldaic words, besides solecisms and Hebraisms.

1st. The following Latin words are mentioned: *kodrantys*, *quadrans*, Mat. 5: 26; *kynsos*, *census*, chap. 17: 25; *dynarion*, *denarius*, chap. 18: 28; *legeón*, *legio*, chap. 26: 53; *praitórion*, *prætorium*, chap. 27: 27; *koustódia*, *custodia*, ver. 65; *spekoulaiór*, *spiculator*, Mark, 6: 27; *kenturión*, *centurio*, chap. 15: 39; *kolónia*, *colonia*,

\* "Hebræus nomen gentis est," saith Salmasius, "Hellenistes Dialecti. Hoc convenit omnibus hominibus græcè scientibus et loquentibus, quia gentem non denotat, sed omnem hominem *hellynixonta*." *De Lingua Hellenistica* Comment, p. 191, edit. Lugd. Bat. 1643, in support of which piece he published the same year his *Funus Linguae Hellenisticæ*, against Heinsius's *Exercit. de Hellenistis et Ling. Hellenist.*

Acts, 16 : 12; *soudarion*, *sudarium*, chap. 19 : 12; *makellon*, *macellum*, 1 Cor. 10 : 25; *membrana*, *membrana*, 2 Tim. 4 : 13.

Instances of Latin phrases are *sumboulion labein*, *concilium capere*, Matt. 12 : 14; *ergasian dounai*, *operam dare*, Luke, 12 : 58. Besides Latin, there are,

2dly. Persic words; as *magoi*, *magi*, Matt. 2 : 1; *gaza*, *thesaurus*, Acts, 8 : 27, (the proper Greek word is *thysauros*;) and likewise *gazophylakion*, John, 8 : 20. There are also,

3dly. Syro-chaldaic words; as, *abba*, Mark, 14 : 36; *akeldama*, Acts, 1 : 19; *bythesda*, John, 5 : 2; *Ephphatha*, Mark, 7 : 34; *golgotha*, Matt. 27 : 33; *korban*, Mark, 7 : 11; *raka*, Matt. 5 : 22; and whole sentences; as *Elói, Elói, lamma sabachthani*, Mark, 15 : 34; *maran atha*, 1 Cor. 16 : 22; *Talitha, koumi*, Mark, 5 : 41.

Various instances of solecisms are alledged; as, *y kainy diathyky en tó aimati mou*, *to uper umón ekchunomenon*, for *ekchunomenón*, which it should be in regular construction with *tó aimati*, Luke, 22 : 20. And the following, *apo Jysou Christou, o martus, o pistos—tó agapysanti ymas—kai epoiysen ymas*, &c. Rev. 1 : 5, 6. Again, *o nikón, dósó autó*, &c. chap. 3 : 21. | In like manner, *o nikón, poiysó auton stulon*, &c., ver. 12. And also *tyn doxan auton—plyrys charitos*, &c. John, 1 : 14.

Several methods have been taken to make out the grammatical construction of these passages; but the attempt is needless, Gataker\* having shown that such solecisms are common in the purest Greek writers. And, indeed, they are often looked upon as beauties, rather than blemishes.

Hebraisms are observed in abundance, and that both in words and phrases, in construction and in figures.

In the first place, Hebraisms in single words are of three sorts:—such as are properly of a Hebrew extract: such as are indeed of a Greek extract, but used in a different sense from what they are in other authors, and in a manner conformable to the Hebrew: and words, new coined, to translate Hebrew words by.

1st. There are words of an Hebrew extract, which have either a Greek termination, as *Messias*, John, 1 : 42; *Satanas*, Matt. 4 : 10; *Sikera*, Luke, 1 : 15, *potus inebrians*, from *shechar*: or others which retain the Hebrew termination, as *Allylouia*, Rev. 19 : 1; *sabaóth*, Rom. 9 : 29; *Abaddón*, Rev. 9 : 11.

2dly. There are Greek words, used in a different sense from what they are in other authors, and in a manner conformable to the Hebrew; as *biblos*, for a catalogue, like *sepher*; *biblos geneseós Jysou*

\* Amot. in Marc. Antonin. lib. 3, sect. 4.

*Christou*, Matt. 1 : 1, *sepher toledhoth Adam*, Gen. 5 : 1. *Eis*, *mia*, *en*, is always a cardinal, except in the New Testament, where it is frequently an ordinal, like *achedh*, in Hebrew, as *tys mias sabbatón*, Mark, 16 : 2, *primo die hebdomadis*, or *próty sabbatou*, as it is presently after explained, ver. 9 : *Kata mian sabbatón*, 1 Cor. 16 : 2; like *beechedh lachodesh*, the first day of the month. *Ryma*, in Greek, signifies a word, but in the New Testament it sometimes signifies a thing; like *dhabhar*; *oti ouk adunatysei para tó Theó pan ryma*, Luke, 1 : 37. *Apokrinomai* signifies properly, to answer when another hath already spoken; but in the New Testament it is used for taking occasion to speak, without having been spoken to; like *gnanah* in Hebrew; *Kai apokritheis o Jysous eipen auty, nempe, suky! Myketi ek sou eis ton aióna oudeis karpon phagñi*. "And Jesus answering, said to the fig-tree," &c. Mark, 11 : 14. *Exomologeín* strictly means, to confess; but in the New Testament, to thank or praise; which is evidently a translation of the Hebrew word *hodhah*, in Hiphil, from *Jadhah*; "and at that time Jesus answered and said, *Exomologoumai soi, pater, kyrie tou ouranou kai tys gys, oti apekrupsas tauta*," &c. *Peran* signifies *trans*, as beyond, or on the other side of a river; but in the New Testament it is used for near to, without determining on which side. Thus we read of "the land of Zabulon, and the land of Naphthali, by the way of the sea, *peran tou Jordanou*, Galilee of the Gentiles," Matt. 4 : 15, that is near, or about Jordan; for neither Zebulon, nor Naphthali, nor Galilee of the Gentiles were beyond (as our translators have expressed it,) but near Jordan. *Peran*, then, is a translation of *gnebher*, which signifies near to, on either side, as well as beyond. Thus Moses is said to have stood *bengnebher hajjarden*, Deut. 1 : 1; that is, near Jordan, for he never went over it into Canaan, Deut. 32 : 52. There are,

3dly. Some words new coined, to translate Hebrew words by; as *anathymatizó*, for *charam*; *o de yrxato anathematizein kai omnuein! oti ouk oida ton anthrópon*, &c. Mark, 14 : 71. *Splagchnizomai*, a word formed to translate *racham*, *intime dilexit*: *o de Jysous—eipe, splagchnizomai epi ton ochlon, oti ydou ymeras treis prosmenousi moi, kai ouke echousi ti phagósi*, Matt. 15 : 32. *Charitoó*, to translate *chanan*, *gratiosus fuit*: *O angelos pros autyn eipe, Chaire, kecharitómeny*, Luke, 1 : 28.

Secondly. Hebraisms in phrases, are either,

1st. Such as have not been used by other Greek authors; as, seeing of life and death for living and dying: *Pistei Enoch metetethy tou my idein thanaton*, Heb. 11 : 5. In like manner the Hebrew, *velo jیره-maveth*, Psalm, 89 : 49, Heb. 48 Engl. Again, *exeylluthotas ek tys osphuos Abraam* is analogous to the following expression, "All



the souls that came with Jacob into Egypt, *jotse jerecho*, who came out of his loins," &c. Gen. 46 : 25, Heb. 26 Engl. Or,

2dly. Such as have not been used by other Greek writers in the same sense as in the New Testament ; as, to hear the voice of a person, signifies to obey : *Pas o òn ek tys alytheias, akoueì mou tys phónys*, John, 18 : 37, parallel with *chi shemangta lkol ishteka*, Gen. 3 : 17. To eat bread, signifies, to sit down to a meal ; *ou gar niptontai tas cheiras autòn,otan arton esthiòsin*, Matt. 15 : 2, which is an expression parallel to this, "And they made ready the present against Joseph came at noon ; for they heard, *chi sham jochelu lachem*, that they should eat bread there," Gen. 43 : 24 Heb. 25 Engl.

There are also pleonasms in the Greek Testament ; such as do not occur in other Greek authors. As *Eparas oun o Jysous tous ophthalmous kai theasamenós oti polus*, &c. "When Jesus then lift up his eyes and saw a great company," &c. John, 6 : 5. Parallel to this in the Hebrew, *vajjissa Abraham eth-gneinaiv vajjare* : "And Abraham lift up his eyes, and saw the place," &c. Gen. 22 : 4. Again, *Omothumadon gran phónyn pros ton Theon, kai eipon*, "they lift up their voice to God with one accord, and said," Acts, 4 : 24 ; like the following in the Hebrew, "And when they told it to Jotham, he went and stood in the top of mount Gerizim, and lift up his voice, and cried, and said unto them, *vajjissa kolo vajjikra vajjomer*," Judg. 9 . 7. Again, *Ekteinas tyn cheira ypsato autou o Jysous*, "Jesus put forth his hand, and touched him," &c. Matt. 8 : 3. Like that expression concerning Noah, *vajjishlach jadho vajjakkacheha vajjabhee* ; "and he put forth his hand, and took her (the dove,) and pulled her in unto him into the ark," Gen. 8 : 9.

Thirdly. There are constructions in the New Testament, which are said to be Hebraisms : as,

1st, The feminine gender for the neuter : *Dithon on apedokimasan oi cikodomountes, autos egenythy eis kephakyn gónias ! para Kuríou egenoto auty, kai esti thaumasty*, &c. Matt. 21 : 42. *hajethah lerosh pinnah, meeth Jehovah hajethah zoth hi niphalth*, &c. Psalm 118 : 23, In like manner, *achath shaalti meeth Jehovah othah abakkesh*, Psalm 27 : 4. Some, indeed, make *kephalyn* to be the antecedent to *auty*, (*pinnah* to *hi*,) and not the whole preceding sentence ; and they render the clause, *para Kuríou egenoto auty, á Domino constitutus est ille angularis* ; agreeable to the sense of *egeneto* in this passage, *To sabbaton dia ton anthrópon egeneto*, Mark, 2 : 27.

2dly. A noun repeated twice to express a distribution into several parts ; as, "He commanded them all to sit down, *sumposia sumposia*, by companies, and they sat, *prasiai prasiai*, in ranks," Mark, 6: 39, 40 ;" like this Hebrew expression, "He delivered them into the hands

of his servants, *gnedher, gnedher*, every drove by themselves," Gen. 32 : 16. Again, "He called unto him the twelve, and began to send them forth, *duo duo*, by two and two," Mark, 6 : 7 ; like the following Hebrew phrase, "of every clean beast thou shalt take to thee, *shibhngnah shibhngnah*, by sevens," Gen. 7 : 2. The regular expression is *ana duo*, as it is in the parallel place, Luke, 10 : 1.

3dly. The superlative degree expressed by the addition of *Theos* : "In which time Moses was born, and was *asteios tó Theó*, exceeding fair," Acts, 7 : 20. Thus, in Hebrew, it is said, "Nineveh was, *gnir gadholah lelohim*, an exceeding great city, Jonah, 3 : 3.

4thly. Some verbs are said to be used with different constructions from what they are in other Greek authors ; as *proskuneo* with a dative case : *lepros elthón prosekunei autó*, Matt. 8 : 2. Again, *kai prosekunysan auto*, John, 9 : 38 ; whereas in other authors it governs an accusative. So also *einai eis ti*, for *einai ti*, is said to be an Hebraism : "For this cause shall a man leave father and mother, and cleave to his wife, *kai esontai oi dus eis sarka mian*," Matt. 19 : 5. "Unto them who be disobedient, the stone which the builders disallowed, *outos egenythy eis kephalyn gónias*," 1 Pet. 2 : 7. Thus in Hebrew, "God is the Lord, and he hath enlightened us, *vajjaer lanu*," Psalm 118 : 27.

Fourthly. There are Hebrew figures observed in the New Testament ; as,

1st. Enallage of the case, person, number, and gender. Enallage of the case, *o nikón, dôsú autó*, &c. Rev. 2 : 26 ; *O nikón, poiysó auton* Rev. 3 : 12 ; *Elalyse pros tous pateran ymós, tó Abraam, kai tó spermati autou*, Luke, 1 : 55 ; *Pan ryma argon, apodósausi peri autou logon*, Matt. 12 : 36 ; *Lithon, on apedokimasan, outos egenythy*, &c. Matt. 21 : 42 ; *O gar Músus outos—ouk oidamen ti gegonen auto*, Acts, 7 : 40. See the like kind of expression in the Hebrew, *Hael, tamim, darco*, Psalm 18 : 30.

Enallage of the person : "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent *pros autyn*, how often would I have gathered *ta tekna sou*," Matt. 23 : 37. Thus in the Hebrew, "I was wroth with my people, *katsaphti gnal gnammi*, &c. thou didst show them no mercy, *lo-samt lahem rachamim*," Isa. 47 : 6.

Enallage of number : "At that time Jesus went *tois sabbasi dia tón sporimón*, Matt. 12 : 1. And,

Of gender : "Not holding, *tyn kephalyn, ex ou*, the whole body by joints and bands," &c. Col. 2 : 19.

2dly. Pleonasms are said to be borrowed from the Hebrew. I have mentioned some already, and shall add the following : "That the residue of men might seek after the Lord, and all the Gentiles,

*eph'ous epikeklytai to onoma mou ep' autous.*" Acts, 15 : 17. Thus in the Hebrew, "Every place," *asher tidhrok caph-raglechem bo*, Josh. 1 : 3. Again, "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, *opou trephetai ekei*," Rev. 12 : 14. Similar to this instance in the Hebrew : "Then said Saul to his servant, Well said ; come let us go : so they went unto the city *asher-sham ish Haelohim*," 1 Sam. 9 : 10. Again, Pilate—said, *Athoos eimi apo tou aimatos*, &c. Matt. 27 : 24 ; and St. Paul, *oti katharos egó apo tou aimatos pantón*, Acts, 20 : 26, where *apo* seems to be redundant. The following is a similar Hebrew expression, "When David heard it, he said, *naki anchi—middene Abnèr*," 2 Sam. 3 : 28.

3dly. Ellipsis is a common figure in the New Testament, after the manner of the Hebrew : for instance, "Behold I send unto you prophets, and wise men, and scribes, *kai ex' autón apokteneite kai staurósete, kai ex' autón mastigósete*," &c. Matt. 23 : 34. Like the following expression in the Second Book of Kings : "And Jehu went—into the house of Baal, and said unto the worshipers of Baal, search and look, lest there be here with you *mèngnabdhè Jehovah*," 2 Kings, 10 : 23.

However, after all the exceptions to the purity of the New Testament Greek, it hath as able critics among its advocates as any that have appeared on the contrary side, particularly Mr. Blackwall, who, in his sacred classics, maintains the language of the New Testament to be not only pure, but very elegant Greek. He hath vindicated, with great learning, the several passages excepted against, producing parallel ones out of the purest authors. He denies there are any solecisms, having not only well supported the suspected places, but generally shown a peculiar beauty in them. It is a remark of Mr. Addison, that the most exquisite words and finest strokes of an author are those which often appear the most doubtful and exceptionable to a man who wants a relish for polite learning, and which a sour undistinguishing critic attacks with the greatest violence. Tully observes that it is very easy to brand, or fix a mark, upon what he calls *verbum ardens*, a bold, glowing expression, and to turn it into ridicule by a cold, ill-natured criticism. Blackwall acknowledges the New Testament hath words and expressions not to be found in any classic author ; nor could it be otherwise, when it treats of things which the heathens had no ideas of, nor any words for. New names must be given to new things. In this respect no other liberty is taken than is freely done by Tully, Plato, and the greatest geniuses of all ages.

As for the mixture of foreign words, especially Latin, there are  
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not many. However, in the use of these few, the sacred writers are equally to be vindicated, at least, with the Greek classics, who have many foreign, particularly Persic words. For, as the most eminent of them flourished at a time when the empire of the Persians was of vast extent, and had a great influence on the affairs of Greece, many of their words became familiar to, and were adopted by the Greeks. In the times of the apostles and evangelists, the Roman empire having extended its conquests over all the countries where Greek was spoke, by that means Roman words and phrases crept in as before Persic had done. As to Hebraisms, the reason why the New Testament writers mingled them with their Greek, does not seem to be owing so much to their being Hebrews, as to their discoursing of many things relating to the Mosaic law, and capable of being well expressed in the Hebrew language, which could not be expressed so happily, if at all, in any other. So that if they had declined using the Hebrew idiom, they must have invented new words and phrases, which would not have been easily or soon understood. Mr. Blackwall observes, that in common morals, in matters of conversation and historical narrative, they use the same words and phrases with Herodotus, Thucydides, Xenophon, &c. and that they do not more differ from the classics in their form of expression, than these do from one another.

A great many expressions, originally Hebraisms, have, by the best authors, been transplanted into the Greek tongue, and are now become proper and genuine phrases. But the sacred writers, being better acquainted with the Hebrew language, have remarkably enriched their style from that inexhaustible mine, to which the Greeks had little access.

Upon the whole, he is confident, that if a man reads the New Testament with a heart as much prepossessed in its favor as when he sits down to Virgil or Homer, he will find incidents and sentiments therein, expressed with more natural propriety and energy than can be found in their writings, though in every age since they wrote they have been the objects of universal admiration.

I am loth to dismiss the subject we are upon, without giving you an abstract of this author's critique upon the several writers of the New Testament.\*

St. Matthew, saith he, hath all the characters of a good historian; truth and impartiality, clearness of narration, propriety and gravity of diction, and order of time well observed. The two next evangelists

\* See Vol. 1, Part 2, chap. 7.



often borrow his very words and form of expression, when they are on the same subject, and yet each has his proper style.

St. Mark has a comprehensive, clear, and beautiful brevity. He sometimes uses the repetition of words of the same original and like sound, as the most vigorous authors do: such as *apestegasan tyn stegyn*, Mark, 2:4, *en ty anastasei olan anastósi*, chap. 12:23; *ktiseós ys estisen*, chap. 13:19.

St. Luke's style is pure, copious, and flowing. He acquaints us with numerous historical passages, not related by the other evangelists. He is justly applauded for his politeness and elegance by some critics, who seem, however, to magnify him in order to depreciate his brethren, notwithstanding he hath as many Hebraisms and peculiarities as any of them.

The style of St. John is grave and simple, short and conspicuous, always plain, and sometimes low; but he reacheth to the heavens in the sublimity of his notions. He has frequent repetitions, in order to press his important doctrines with more closeness and vehemence. He often takes one thing two ways, both in the affirmative and negative: as, "He that hath the Son hath life; but he that hath not the Son, hath not life."

St. Paul is admired for the copiousness and variety of his style, for the loftiness of his sentiment, for the dexterity of his address. He has every charm of eloquence, and shows himself, occasionally, master of every style. "If any," saith Mr. Locke, "hath thought St. Paul a loose writer, it was only because he was a loose reader; for he that takes notice of his design, will find there is scarce a word or expression he makes use of, except with relation and tendency to his present main purpose."

Erasmus passes a bold censure upon St. James when he saith, "The epistle under his name does not everywhere express the apostolical gravity and majesty."\* But other learned and judicious persons have imagined they have discovered in that epistle vigorous and expressive words, a beautiful simplicity, natural and engaging sentiments, lively figures, and substantial eloquence. Where can a finer description of the malignity and mischief of an unbridled tongue be found than in his third chapter? The emphasis and eloquence of that sublime description of the divine munificence and immutability, in the seventeenth verse of the first chapter, is greatly and justly admired.†

\* Vid. Annot. in cap. v. sub fine.

The first words of that passage are a fine hexameter,

*Pasa dosís agathy, kai pan dóryma teleion.*

St. Peter's style expresses the noble vehemence and fervor of his spirit. He writes with that quickness and rapidity, sometimes neglecting the formal niceties of grammar, (as is common with sublime geniuses,) that you can scarcely perceive the pauses of his discourse and the distinction of his periods. His description of the conflagration and future judgment, 2 Pet. 3, is a master-piece. He makes us see, as it were, the heavens and the earth wrapt up in devouring flames, and hear the groans of an expiring world, and the crush of nature tumbling into universal ruin. And how solemn and moving is the epiphonema, or practical inference, "Seeing, therefore, all these things must be dissolved, what manner of persons ought ye to be in all holy conversation and godliness," ver. 11.

Origen saith that "Jude hath wrote an epistle, of few verses indeed, but full of vigorous expressions of heavenly grace."\* This apostle adopts the sentiment, and frequently the words of St. Peter, in the second chapter of his second epistle; though sometimes he leaves out some of his words, at other times he enlarges and gives a different turn to the thought. These two writers are very near akin in subject, style, vehemence, and just indignation against impudence, lewdness, and debauchers of sound principles. They answer one another in the New Testament, as the prophecy of Obadiah and part of the forty-ninth of Jeremiah do in the Old.

After Mr. Blackwall hath fully vindicated the writers of the New Testament, and set them, at least, upon a level with the best classics, he shows, in the last chapter, what advantages they have over them in various respects. The greater part of the second volume is a critique upon the versions and various lections of the New Testament, which it is beside our present purpose to consider.

A small transposition of the next words will make another hexameter,

*Est' apo tón phótón patros kalabainon anóthen.*

How naturally do sublime sentiments give birth to poetical numbers as well as poetical expressions!

\* Comment. in Matt. 12 : 55, p. 223, D. edit. Huet. Colon. 1685.

(To be continued.)

**Christian Efforts to promote the Conversion of the Jews.**

(Continued from page 372.)

**SERMON THE SECOND,—CHRISTIANITY AND MODERN JUDAISM  
DISCRIMINATED. BY JOHN LOVE.**

Gen. 1:4.—“ And God divided the light from the darkness.”

The glorious majesty of God appears manifestly impressed on the first page of these holy oracles. The book opens with the creation of the universe, described in a simple, comprehensive, magnificent manner—a manner which announces the Creator himself to be the primary author of the writing.

I take hold of the expression of the text in an allusive view. The general style of the Scripture, which frequently applies to knowledge and ignorance, truth and error, the emblem light and darkness, sufficiently authorizes such an allusion.

There appears also a resemblance between the dark chaos, created at first as the seed of the organized universe, and that gloomy state of things in the spiritual world which was justly the consequence of man's apostacy from God. The work of the Almighty also, in raising the children of Adam from their miserable state by his word, displays a glory and goodness similar to that which appeared when God said, “ Let there be light, and there was light.”

When this noblest material being “ light ” first existed, the Creator beheld his production with complacency ; “ God saw the light, that it was good.” It was, however, strangely involved in the confused mass of matter, and its native orient beauty obscured. Another act of sovereign power therefore followed, which is marked in the text, “ and God divided the light from the darkness.”

Awful, desolate, dreary, and astonishing is that chaos which opens to view, when we think of a world of human spirits fallen from God, involved in ignorance, error, and iniquity, overshadowed with the incumbent cloud of divine wrath. Blessed be God, he hath made a difference between the world of human sinners and the lost multitude of angels. They are wrapped up in the hopeless blackness of darkness ; but among mankind some rays of light, leading to God, are every where scattered. Proceeding from the word of God, and cherished by impressions on the understanding and conscience from his visible works, this light bears witness for God, and invites man to repentance : but it shines in darkness, and the darkness mingles itself with the light, baffles its energy, absorbs its lustre, imprisons it in unrighteousness.

In a condition so awful, but, blessed be the God of their fathers, not absolutely exclusive of hope, Christians behold the present Jewish people, and therefore their bowels of compassion are moved towards them. That they possess some knowledge of divine truth we deny not. The extent of that knowledge a reverend Father hath, in the preceding discourse, candidly and ably represented. This view of things, however, while it excites our wonder, increases our concern. We are grieved to see an unhappy people sinning against so much admitted light; and our indignation is roused, not merely against the subjects of this error and rebellion, but against the infernal deceiver, the author of delusion, the sacrilegious perverter of the truth, and of the right ways of the Lord. At the sight of sacred truth abused, and of immortal souls deceived and led captive, our souls are set on fire; we feel the rising enmity which the original promise announces; and, while no hope is entertained for the author of evil, we wish to alarm and rescue his deluded captives, by putting energy into the truths they acknowledge, and by disjoining these truths from the uncongenial mass of error wherewith they have been loaded and contaminated.

With designs of this nature, in the confidence of immutable and unconquerable truth, and longing for the emanation of those beams from God, the Father of lights, which sooner or later shall victoriously irradiate the benighted children of Abraham, I proceed to remark,

FIRST, That the primary error of Modern Judaism, and the source of all the rest, an error common to it with every other system of false religion, consists in a misapprehension of the nature of the true God; and may be defined, "A want of right views of God in his perfections and government, as bearing relation to moral agents and their conduct;" or, to use one comprehensive scriptural word, the want of just views of "the holiness of God."

We would entertain lively hope of our Jewish brethren, if their mouths were once filled with the complaint recorded in one of their sacred books, "Surely I am more brutish than man—I neither learned wisdom, nor have the knowledge of the holy." The person who so complained had considered attentively the visible works of God, and had derived from them some ideas of divine power, wisdom, and goodness. This is evident from his emphatical questions, "Who hath ascended up into heaven and descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth?" But he knew there were views of the glory of Jehovah of a higher order, and to which, through the carnality of his mind, he had scarcely at all penetrated.

In the model of seraphic worship which Isaiah records, the epi-



thet "holy" is thrice loudly proclaimed; and in numberless passages Jehovah is denominated "the Holy One of Israel." We are convinced, that if the Jews were sufficiently attentive to those divine perfections which belong to the awful Judge of the universe, and which render him "glorious in holiness," they would find no rest for the soles of their feet in the bleak regions of Pharisaical righteousness.

The holiness of God, in its large meaning, includes the whole assemblage of divine excellencies which he manifests in his government of intelligent, responsible creatures, such as are the immortal souls of men.

They who are well instructed on this subject will give their ready assent to the following truths; in briefly rehearsing which I must request the patience, candor, and attention of my readers, especially of the Jews.

The holiness of God is *essential* to him: it originates in his very being. This idea is suggested by Moses, when he says, "The Lord thy God is a consuming fire, a very jealous God." God sees and embraces his own beauty with a necessary complacency. He therefore loves his own image upon the soul of man, and hates the image of the devil. The holiness of God is his very self. Compare Amos, 6: 8, with Psalm 89: 35, and Malachi, 2: 11.

It follows hence, that the holiness of God is immense and unsearchably great. Every thing in God is infinite; but, in a comparative view, infinity belongs chiefly to those things which, in the assemblage of divine excellencies, are most eminent and resplendent.

We therefore assert farther, that the holiness of God is the primary glory of his nature; for it includes the immense *beauty of the god-head*, which God beholds in himself: it includes God's transcendent delight in his own beauty: it includes his love of his own resemblance in created beings, and his boundless hatred of evil.

In consequence of these things, it is evident that "the holiness of God" rises far above his regard to the *natural good* and the *mere happiness* of his creatures. He condescends, indeed, to regard with complacency the enjoyments and pleasures even of irrational creatures. But though "he giveth to the beast his food," in a comparative view "he delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. Jehovah taketh pleasure in them that fear him.

And when the natural good or happiness of any created being becomes inconsistent with the glory of divine holiness, he will make a sacrifice of that good or happiness. His infinite holiness gives rise to the punishment of evil. And this punishment, which flows from the holy nature of God, is indispensable, and in some respects infi-

nite; because God cannot appear otherwise than as becomes the Holy One, the infinitely pure and righteous Judge of all the earth.

It is therefore evident, that if it please God to exercise mercy towards sinful creatures, that mercy must be displayed in a *holy manner*. Nothing can set aside the essential holiness of Deity. This immense pure glory of the Godhead doth not, indeed, shut up the fountain of divine compassion and love: in some respects it is the very fountain and original source of that compassion. But undoubtedly the essential holiness of God regulates and gives a coloring to the display of mercy. The essential name "Jehovah, Jehovah, precedes in order the titles merciful and gracious." *Exod.* 34. 6, 7. The name "I AM THAT I AM" was held forth to the distressed Israelites as the primary spring of their longed-for deliverance.

Once more; the holiness of God constitutes his all-sufficiency for giving happiness to rational beings. *They* cannot be made happy by the mere creation of worlds for their benefit. The Holy One himself, revealed to them in his immense beauty and love, is their only possible portion, their exceeding joy.

All these things it was necessary that I should mention, that my fellow-sinners of the Jewish nation, whom I tenderly pity and love, may see where their mistakes begin. Their views of the holiness of God are defective and false: hence arises an endless train of fatal errors.

Here I enter my first appeal to the consciences of the Jewish people. Is it your practice to meditate frequently, and with delight, on the infinite holiness of God? Are you acquainted with feelings like those of Abraham, when he said, "Let not the Lord be angry—Behold, I have taken upon me to speak unto the Lord, who am but dust and ashes;" or of Moses, when God said to him, "Thou canst not see my face, for there shall no man see me and live;" or of Isaiah, when he cried out, "Wo is me, for I am undone, for I am a man of unclean lips—for mine eyes have seen the King, the Lord of Hosts?" Do the teachers of the synagogue clearly and solemnly inculcate these truths? In what modern Jewish book is there a vivid representation of the holiness of God?

The truths which I have stated respecting the moral perfections of Deity are the dictates of sound reason: they are supposed, illustrated, and confirmed in the Old Testament Scriptures.

To neglect or deny them is to do violence to the light of reason, and to rebel against the voice of God. And it is in consequence of this that,

SECONDLY, the Jews are greatly mistaken respecting the moral law of God, and the design of its being republished by Moses.

From views of the glorious holiness of the Lawgiver arise proper ideas of the sublime spirituality, the extensive demands, the immutable and immense obligations of the law of God. Hence we are led to just sentiments respecting that supreme love to God, accompanied with fear and confidence, which is the substance of our duty to him; and respecting that spiritual, enlarged, and operative affection where-with we are bound to embrace our fellow-creatures. That the demands of the law may be fulfilled, the heart ought to burn with continual flames of seraphic affection towards God, and should diffuse all around an odor of benevolence sweeter than all the spices and perfumes of Arabia. The smallest abatement or deviation, and much more the slightest taint of inward impurity or enmity, must immediately offend the glorious eyes of Jehovah, and bring condemnation on the transgressor. And the obligations whereby we are bound to yield this perfect and angelic obedience to the Most High, are obligations of an infinite and unalterable kind; because they arise from the immense excellency and glory of him with whom we have to do.

It follows from these self-evident truths, that the very publication of the law from Mount Sinai implied a state of disobedience and apostasy on the part of the people to whom the revelation was given; for otherwise it would have been perfectly unnecessary. This is farther manifest from the aspect of the whole tremendous scene, and from its impression on the Israelites. Jehovah did not reveal from that mountain the smiles of love suited to his obedient and pure creatures, nor did Moses and the Israelites stand before him joyful and undismayed, like so many angels. No: there was guilt and impurity; God frowned majestic, they trembled as criminals before him.

Here we discover the first end of the publication of the law, namely, to convince of disobedience, and to alarm with the dread of punishment.

But alas! the enemy of souls takes advantage of the self-righteous spirit of the Jews, and leads them into fatal error. They turn away their eyes from the splendor of infinite purity, and think of the holy government of Jehovah as though he were on a level with earthly rulers, who have no inspection of the heart, and must content themselves with the exterior obedience of their subjects. The Jews imagine, that, by publishing the law from Mount Sinai, God designed to assist them in their proud attempts to justify themselves before him by their own obedience. They forget the terrible thunderings of that mountain, the terrific sound of the trumpet and voice of words, which overpowered their forefathers with the dread belonging to criminals, and, for a time, laid prostrate in the dust their lofty ideas of themselves and their own righteousness.

THIRDLY. The God of glory coming near to his ancient people impressed them indeed with his unutterable majesty, and caused them to lie low before him; but he designed not to crush them under his feet, and to leave them in the gloom of despair. "He loved the people."

Moses, therefore, was called into the Mount, and was detained there for a long time; and a system of ceremonial ordinances was there revealed to him, suited, as means in the hand of the Spirit, to convey relief to the wounded conscience, and to throw additional light on the promises of salvation by the Messiah, which, ever since the fall of Adam, had been handed down from generation to generation.

We honor the Jews for their respect to these holy institutions of the Most High; but we cannot sufficiently deplore their perverseness, in losing sight of the high and gracious design for which these bloody rites were appointed.

Verily ye are guilty in this point, ye children of Abraham. You and your fathers have become like the heathen, in supposing that divine anger may be *really appeased* by the blood of bulls and goats, and that the sinner condemned by the moral law may justify himself by ceremonial observances. Why have you so darkened the lustre of the purity of your God, and debased the majesty of his dread tribunal! He was holding forth, under these shadowy forms, *the substantial and sublime atonement* which his wisdom and love had prepared in the glorious Messiah.

Your fathers suffered severely for this folly. Conscience would not be bribed to silence by all the pomp of the temple sacrifices, when offered without faith in the promised Messiah. Conscience brake loose from such restraints as these; it roared like a lion in their bosoms; it demanded nobler blood; it prompted the restless sinner to say, "Shall I give the fruit of my body for the sin of my soul?" They who obstinately turned away from God's Messiah, and the ransom promised in him, sought peace of conscience in vain by the horrid murder of their infants; till the God of Jerusalem pronounced the stern decree of justice, "They shall bury in Tophet, till there be no place to bury." Jer. 19.

FOURTHLY. Permit us, ye children of Abraham, influenced by love to your precious souls, to speak plainly, and to state the controversy between you and us clearly.

You have lost sight of the infinite holiness of God; and therefore you perceive not the *true state and infinite wants of a sinner*. A sinner, a child of fallen Adam, whether Jew or Gentile, is a being separated from God, excluded from the enjoyment of the supreme good, driven out from paradise, debarred by the flaming sword from



the tree of life; he is accursed of God, and, devoted to punishment, he hastens through the miseries of a short life to an awful appearance at the tribunal of God, and to the ever-enduring woes of that place of torment, of which the horrible Tophet, where infants were sacrificed, exhibited a dreadful emblem.

Such is the condition of every sinner, as a sinner. Thus he lies exposed and helpless; unless either God should cease to be holy, or an atonement be found worthy to be accepted by Him who is "glorious in holiness, fearful in praises, a consuming fire, the Judge of the whole earth."

FIFTHLY. The blessed majesty of heaven comes down to us, and comes near us, for our relief from these terrible circumstances, *in the sacred Oracles, the Scriptures of Truth.*

Turning our thoughts to this part of the controversy, we are reminded of that veneration, mixed with compassion, which is due to the house of Israel. Knowing the preciousness of these Scriptures, in which we learn by experience that we have eternal life, we venerate the people from among whom the sacred vessels of inspiration were selected, and who have been the faithful depositaries and guardians of the word of life. Their continued adherence to these holy books is one of the tokens whereby we know that our God shall yet raise them to the true and saving understanding of his Oracles.

We view them, therefore, with compassion, groping in darkness amidst such resplendent light. And we are here obliged to trace the consequences of their criminal inattention to the holy attributes of Deity.

It is owing to this cause that the Jews perceive not the *infinite distinction* between the inspired words of Jehovah and the low productions of the polluted understanding of man. They should tremble at the thoughts of bringing down the holy Oracles of God to the level of the 'Talmud, or any composition of uninspired mortals. "What is the chaff to the wheat? Is not my word as a fire, saith Jehovah, and as a hammer that breaketh the rock in pieces?"

The highest evidence of the divinity of the Scriptures arises from *that impression of the infinite holiness and majesty of God* which is universally diffused over them. But this evidence the Jews seem not at all to perceive.

A revelation from God, adapted to the relief of apostate creatures, cannot consist of a series of doubtful quibbles, the knowledge of which depends on a nice investigation of the genius of a particular language. Its grand lines must be prominent, and obvious to every serious reader. Such it must be as to the letter of the truths revealed. Yet these truths may be expected to be so sublime, and so full

of spiritual glory, that divine teaching and light must be necessary to raise the mind of a fallen creature to the true and lively perception of them.

Such are the properties of divine revelation in our view: it is at once plain and mysterious—clear and plain to every capacity in the letter and leading truths, but secret and hidden in its spiritual glory, until God himself “opens the eyes of the blind sinner, that he may behold marvelous things out of his law.” There would be an end at once to an immense number of sophistical objections against the truth, if our Jewish brethren were duly to attend to these obvious ideas of the nature and genius of divine revelation.

SIXTHLY. What then is the chief subject contained in the Holy Scriptures, the great burden of divine revelation, the corner-stone of the truth made known by Moses and the prophets? What is it?

*The doctrine concerning the Messiah.*

Here opens to us the grand question in this controversy between Christians and Jews. And here, on the part of the Jews, we are obliged, with sorrow of heart, to mark the consequences of their being estranged from the knowledge of the glorious holiness of Jehovah.

From the beginning to the end of the Old Testament Scriptures, the Messiah is held up as the grand pledge and display of the infinite mercy and love of God towards miserable sinners. And when we view the glories of the Holy One, and the alarming condition of the objects of his wrath, it is self-evident that nothing less than an immensity of love, bringing into the plan of salvation the whole treasures of divine wisdom, power, and all-sufficiency, can be of avail for our relief. With joy, therefore, we seize the promise of the Messiah, and perceive through this medium the bowels of Jehovah melting over a world of sinners with unutterable compassion. There we stand astonished, while “all the goodness of the Most High passes before us.” And coming down from this delightful Mount, we cannot but wonder and complain at the low, contracted, and worldly ideas of the love of God which the unhappy Jews discover in their sentiments concerning the Messiah.

*What is the Messiah to do?* God, who knows the forlorn state of a world of sinners, promises him as our deliverer. What then must he do? His work must meet the grand lines of the misery of our fallen state. We are the captives of Satan, who hath seduced us, who hath impressed his hateful image upon us, and who comes against us armed with the charges of our guilt, and with the denunciations of the law of God. The infinite holiness of Jehovah is against us, his countenance frowns, his voice thunders, his throne flashes with indignation over us; calamity overtakes us; death shakes his dart,

eternity opens, hell gapes all ghastly and tremendous before us. *It is thy work, blessed Messiah, to rescue us from the jaws of destruction, to pacify divine wrath, and to place us in heaven under the smiles of Jehovah's favor and love!*

But how shall this be done? The promises of the Messiah answer: the figures of the Levitical service give the answer: the prophecies, the high-colored paintings of inspired prediction, exhibit the answer. "He shall bruise the head of the accusing serpent; He shall remove the curse, and procure the blessing; He shall take the place of the guilty; He shall be a victim in their stead; He shall suffer, his soul shall travail as in birth; His hands and feet shall be pierced; He shall make reconciliation for iniquity; He shall bring in everlasting righteousness; He shall reign over his ransomed people in the heaven of heavens for ever and ever."

Such, if we believe Moses and the prophets, is the work of the Messiah. But who is he that can perform such things as these? Shall the deliverer be an angel? The entire hosts of holy angels in heaven are too poor to furnish the ransom of one sinner: they cannot meet the demands of an infinitely holy God for one transgression. Besides, the transgressors are human beings: their surety and substitute must be man; he must be "the seed of the woman, the seed of Abraham, the son of David." And shall one mere man do that which all the angels of heaven could not do? The promises, the prophecies resolve this infinite difficulty. The demands of divine justice extend to a ransom of immense dignity and value. "I have found that ransom, saith Jehovah." The deliverer, the sufferer, the substituted victim, shall be Immanuel, God in human nature, Jehovah.

Here the blessed angels bow down their astonished heads; here the wicked spirits of hell stand appalled, dismayed. But the Jews, in harmony with Socinians, Mohammedans, and other heretics, cavil; they wish to get rid of that truth without which nothing can remain for sinners but everlasting despair. The Scriptures testify that Jehovah is One. The same Scriptures testify, that One, who is Jehovah, sends, as an angel, as a deliverer, another, who is also Jehovah. They testify, that One, who is God, saith to another, "Awake, O sword, against my Shepherd, against the man who is my fellow; sit thou at my right hand; thy throne, O God, is for ever and ever."

And what is the objection to this truth? It is mysterious, it seems incredible. Is this strange, that the deliverance of sinners, under the government of a holy God, should be accomplished in a mysterious manner? Or, that the nature of that God should be unsearchable, whose least footsteps, even in the creation of one atom of dust, I, a blind atom, cannot trace?

SEVENTHLY. I have stated the true prophetic doctrine concerning the Messiah. For the truth of the statement I appeal not to this or that single sentence or word, but to the whole mass of these inspired writings, to every book which they contain, and to the prominent lines of each particular book. Particular prophecies will be hereafter considered.

We are advancing to the most momentous part of the whole controversy. We are in possession of a clear delineation of the Messiah's character, furnished to us by Moses and the prophets; and we are to apply this criterion *to try the pretensions of one who hath claimed to be the very Messiah*, and whose claim hath been supported in a manner which the Jews themselves must acknowledge very striking, singular, and awful. Let the Jews who now read lift up their souls to the God of their fathers, beseeching him to enable them to lay aside prejudice and passion, and, judging for eternity, to judge righteous judgment. And to such a prayer let the heart of every Christian say, Amen.

But here—"my belly trembles, my lips quiver, rottenness enters into my bones, and I tremble in myself"—at the thoughts of seeming to sit in judgment on the character of Him, at whose tribunal I shall shortly appear; whose divine majesty shines before me, abases, overwhelms, reduces me to nothing. Must I enter into controversy whether He is an impostor, whom I feel to be God, whose love embraces and delights me, and shall be my everlasting heaven?

Jesus, thou Son of David, thou Son of the living God, be thou witness, and ye holy angels of Jehovah, be ye witnesses, that, whatever methods of persuasion I use for the sake of others in what they account matter of controversy, in my own breast there is no hesitation, no shadow of doubt! I see the truth, I feel its glory; Jesus, who was crucified, is my Lord and my God. Let his love be stronger in me than death—let me follow, if called to it, the steps of the martyr\* who said—*emos erós estaurótai*—"my love was crucified."

*The difference of sentiment between Christians and Jews concerning Jesus of Nazareth, is, indeed, great as the sea.*

We believe that he is the Messiah, the Son of God. We believe this, because we perceive an exact, an inimitable correspondence between his character and the Messiah of the prophets; and because we find in him those treasures of salvation which supply the infinite wants of guilty, perishing souls.

Having contemplated the infinite holiness of the Judge of the world, we come forward with humble awe to consider the character

\* Ignatius.



of the holy Jesus ; and immediately we perceive in him that surpassing moral beauty, and that captivating tenderness of love to the church which, in the forty-fifth Psalm, and in the still bolder figures of Solomon's Song, characterize the Messiah. The sacred graces of his human nature engage our attention ; his exalted wisdom, faith, heavenliness, love of God, his humility, gentleness, compassion, and beneficence, present before us human nature restored to more than its original rectitude ; they exhibit, in unexampled strength, that purity which the law demands, and which delights the holy eyes of Jehovah. Fixed in this contemplation, we descend still deeper into the mystery, and, under the cloud of poverty, contempt, and sorrow, discern still richer glories. We see him, who knew no sin, suffering for others, and groaning under the overwhelming pressure of guilt, from the infinite transgressions of a world of sinners. As he advances into the deep waters our admiration and faith increases till we are quite overpowered with his sufferings, glory, and love. In the meanwhile we behold him strewing his suffering path with the marks of royal dignity and bounty, the pledges of his mercy and compassion. But our views terminate in nothing human. Through the veil of flesh we perceive the eternal Godhead emitting its peculiar, sparkling rays. He is God manifested in the flesh. In him human suffering and obedience are lifted up to infinite dignity, are enriched with the gems of the crown of Deity, are stamped with the immense value of God incarnate. When, in the light of these ideas, we survey that bloody sweat which marked the agonizing of his soul in the garden of Gethsemane, and hear from the cross his complaint of inward anguish under divine wrath, the sacrifice appears complete, the ransom is full for eternity, we seize everlasting life, and each believer pronounces thus, " God forbid that I should glory, save in the cross of the Lord Jesus Christ."

The views of his resurrection, his ascension into glory, and his coming as the Judge of the universe, make our triumph perfect, boundless, eternal.

But alas ! these things were not understood by the ancient Jews : *they looked at this wonderful object through a false and vitiated medium.*

They did not consider the glorious attributes of Jehovah ; therefore they felt not their own misery and guilt, therefore the false glories of this world dazzled their eyes. They sighed for a worldly paradise, and fabricated in their imagination a Messiah who would indulge, instead of extirpating their pride and all their sinful lusts. And when Jesus, the Messiah of God, passed before their eyes, they acted towards him as the prophets had predicted they would do :

"He hath no form nor comeliness—we hid, as it were, our faces from him—he was despised, and we esteemed him not."

We are astonished at that insensibility which remained proof against such a display of all possible human excellence: we are ashamed of the depravity of our degraded nature, which could prefer to the Holy Jesus the carnal and base idea of an earthly conqueror: we shrink back with horror from blasphemies pointed, with impotent fury, against him who is "God over all, blessed for ever." I will not enter farther into that cloudy abyss of iniquity and wrath, in which the posterity of these unhappy men have so long and so tamely remained. Rather, I will call aloud to them to come forth into the marvelous light of Jehovah; I will rather cry to heaven for that power which at the day of Pentecost pierced the enemies of Jesus, that power which in a moment subdued the haughty Pharisee in his way to the scene of persecution and blood at Damascus. We long to see that profound repentance, which shall take place when the ancient prediction shall be largely accomplished: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." Zech. 12: 10.

Such is the controversy between Christianity and modern Judaism; a controversy already decided in the Scriptures of truth; but, to give power and solemnity to the decision, the glorious splendors of the day of judgment are hastening to burst upon the astonished world.

It relates to such points as the following: The Holy Perfections of Deity, The Moral Law, The Levitical Ceremonies, The Condition of fallen Man, The exclusive Authority of the inspired Scriptures, The Mosaic and Prophetical Delineation of the Messiah, and the Fulfillment of that Delineation in *Jesus of Nazareth*.

Other collateral articles of this controversy, of high importance, might be in a similar manner stated and illustrated.

Let me, however, be permitted to employ a part of this discourse in serious expostulation with the reader, whether his name and profession be that of a Jew or of a Christian.

Thou child of Abraham, learned or illiterate, rich or poor, man or woman, young or aged, come near to me, and give me leave to deal with thee as one rational being with another; my object is thy real benefit, and that with the angels of light I may rejoice over thee as a repenting, saved sinner. Thy danger is great, thou art coming nearer every hour to that lofty precipice, far beneath under which rolls an ocean of fire; pass over that steep into the unseen world, and the

universe cannot save thee. Through the mercy of God thou art yet on praying ground, and though, when thou beginnest to read, much prejudice be upon thy mind, there is a power which can bring thee to relent before this paper drops from thy hand.

Wilt thou not then, for once, assume the prerogative of a rational creature, and judge impartially for thyself in matters of eternal importance?

Reviewing the plain statement of the truth relative to the transcendent holiness, justice, power, and majesty of Jehovah, the pure spirituality of his law, and thy condemnation as a sinner before him, what, O son or daughter of Abraham, hast thou to answer thy conscience? If thou triest to evade the light of such truths, and to entertain other thoughts of God and thyself, this is only to imitate the fruitless efforts of our first guilty parents, Adam and Eve, who "hid themselves from the presence of the Lord God among the trees of the garden."

Thou believest that there is one God, the Creator of heaven and earth, infinite in power, wisdom, and goodness; and wilt thou remove from him the splendor of infinite purity? Wilt thou represent him to thyself as like the idol gods of the heathen, a mean, unholy, unrighteous being; holy in heaven, but unholy upon earth; condemning the angels who sinned, but cherishing in his bosom sinners of the human race, without any real regard to the claims of justice and holiness? Be assured, it is only for a moment, and while conscience is asleep, that such monstrous ideas of God can occupy thy mind. Remember the words of thy God in the fiftieth Psalm: "Thou thoughtest I was altogether such an one as thyself: but I will reprove thee, and set thy sins in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

Even while the delusion lasts, what are the effects of thy pretended commerce with a mean impure Deity? It leaves thee under the power of wicked lusts, a prey to every temptation; thy devotions are formal, dead, insipid; thy heart is melancholy, a stranger to solid pleasure; and thy countenance is fallen. An unholy God is a God of no excellency, he hath no sweetness in himself, no living joy to communicate to others.

But, if thou sayest I believe the holiness, and justice, and infinite majesty of my God, come, then, let us reason a little on that ground, "and I will show thee that I have yet to speak on God's behalf."

Thy thoughts are shut in from sensible objects, and from the opinions of men concerning thee; thy spirit is serious, and casts a solemn look into the immense tract of endless duration; thou lookest up to the high and holy Judge of souls, thou art placed "under the eyes of

his "glory;" hast thou then a hope of everlasting blessedness? On what foundation doth thy hope rest?

Away with sophistical quibbling! This is not a business to be transacted in jest. Dost thou despair of heaven? Dost thou hope for it? If thou hopest, what is thy warrant?

There are but three conceivable grounds of the hope of man, if the glorious perfections of the Judge of the world are at all kept in view: *The Messiah, personal obedience, ceremonial observances.*

The Jew cannot trust in *the Messiah* for everlasting blessedness; for his imagined Messiah is a mere, a sinful man; he is a temporal deliverer; he possesses no redundant merit to be imparted to others; he suffers for no crime: at this door, therefore, there is no hope.

Thou trustest, then, in thy *personal obedience*. Remember, I beseech thee, before whom thou presentest thy obedience; and consider well what are the qualities of the obedience thou pleadest before him. Art thou indeed holy as the angels of heaven? Doth seraphic love to God and man burn in thy breast every moment? Doth it shine in thy countenance, and in all thy conduct? Come, thou earthly angel, let us look upon thee, let us learn from thee to keep the law of God.

Poor worm! it is not my design to insult thee, but to rouse thy conscience, that, before it be too late, thou mayest know that "all thy righteousness are as filthy rags," and that in the sight of this holy God "no man living can be justified." Isaiah, 64. Ps. 143.

The last refuge remains to be examined—*ceremonial observances*. And that no advantage may be wanting, we will suppose thee at Jerusalem, in possession of a splendid temple, lineal and well-adorned priests, fat bullocks, goats, lambs, and rams of the breed of Bashan. Remember, thy sacrifices have no connection with the Messiah. Answer, then, the questions which reason, conscience, God himself put to thee: "Will God eat the flesh of bulls, or drink the blood of goats?" Shall the momentary sufferings of a brute animal be an equivalent for eternal torments due to sin? Shall the patience of a beast hold the place of the obedience of an angel? Shall eternal justice pronounce such a decision? No: this is God's sentence, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol." Isaiah, 66: 3.

Miserable descendant of Abraham! thou possessest not the hope of eternal life; thou art in the pit of despair; thy prospects for eternity cannot be worse. Come, then, take one impartial look of Jesus of Nazareth; if he is not an impostor, there is hope for thee in him: he is the refuge of a desperate world. An impostor! An impostor



adorned with angelic, irreproachable purity, approved by infinite holiness, emitting the beams of divine majesty and love ! Return, repent, ye erring children of Abraham. Behold the Lamb of God, survey a divine sacrifice of atonement—an everlasting righteousness ; embrace, at last, the hope of eternal glory in the heavens.

“ Se that ye refuse not him that speaketh from heaven.” If ye do, what awaits each of you at the hour of death ? A scene more solemn than that of trembling Sinai, blacker darkness, brighter flames, sounds more terrific than that trumpet and that voice of words ; an immortal soul abhorred by angels, renounced by Abraham, condemned by infinite purity, forsaken by immense compassion, torn in pieces by the Savior of the world !

Thou who callest thyself a Christian, weep over such dangers of thy fellow-creatures, cry mightily to God that such miseries may be prevented.

But take heed to thyself, lest, naming the name of Christ, thou be found in the gall of bitterness and in the bond of iniquity. No Jew is *by nature* more an unbeliever than thou art. How was thy faith in Jesus Christ produced ? Is it the effect of thy own exertions, or of regenerating grace ? Hast thou seen the holy Judge of the world ? Hast thou trembled before him ? Hast thou felt complacency in his awful glories ? Hast thou rejoiced in Christ Jesus, as glorifying the justice as well as displaying the love of Jehovah ? And doth the light of God's purity and love shine forth in thy spirit, conversation, and conduct, to the conviction of Gentiles and Jews ?

“ Look down from heaven, thou God of Abraham, and behold from the habitation of thy holiness and of thy glory. Where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies towards thine Israel ? Why hast thou made them to err from thy ways, and hardened their hearts from thy fear ? O, that thou wouldst rend the heavens : that thou wouldst come down : that the mountains might flow down at thy presence !” Isaiah, 63 : 54.

(To be continued.)

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## CORRESPONDENCE.

(Continued from page 384.)

*A Letter of the Rev. Professor Leander Van Ess, to the London Society.*

From the enclosed copies of three letters from a Jewish teacher, the venerable Society will perceive that he has a strong desire to

embrace Christianity, and that with him another Jew is ready to do the same. He has often attended divine service in my church; I have also spoken with and examined him, and found hitherto that he is sincere and true in his profession. He is, for his station, a pretty well educated man, to whom the Lord has given much light and knowledge of himself. The only impediment to his openly professing Christianity is, that this step would at once deprive him of his living, and of all means of maintaining himself; for he, as well as the other Jew, has not where to lay his head. His German style is tolerable, and he understands also the Hebrew, but not being acquainted with the Latin, he desires to be enabled to study at some University; which example the other also desires to follow. I immediately applied to the University of Freidburg, but have received answer, that the most I could expect was a yearly stipend of sixty florins, a sum by no means sufficient. I entreat, therefore, the venerable Society for promoting Christianity amongst the Jews, to facilitate to these two Jews, the execution of their pious designs, by granting them pecuniary assistance for some years, out of Christian charity and generosity, in order that they may obtain the accomplishment of their ardent desires, and be able to continue their studies without being exposed to extreme want. I shall be a conscientious steward of your charitable donations, and take care that they receive the supply of their necessities through a third equally conscientious hand. To save immortal souls by leading them to Jesus, the Sanctifier, the Glorifier, without whom there is no salvation, is the most exalted reward; for this reward's sake I appeal to the piety and Christian charity of the venerable Society for the kind accomplishment of my earnest request. To have saved but one soul will be a most glorious reward on the great day of the harvest, before the throne of God and of the Lamb. Solemnly to receive these two Jews by baptism into the Christian church, will be to me a most delightful feast, and it might, by the blessing of God, be useful in some way or other to their brethren.

Let us pray with fervor, both in our love and in our exertions, *Thy kingdom come!* Yes, and it does come with power, and the light penetrates mightily and with an increasing spread through the darkness of Gentiles and Jews, and reproaches Christians for their lukewarmness in the faith and in love. With the deepest veneration,

Your Brother,

United with you in Christ.

*Extracts of some Letters from a Jewish Teacher to the Rev.  
Professor Van Ess, in Marburg.*

No. 1.

Your learning and philanthropy, so well known throughout all Germany, but especially the excellent means by which you are promoting true illumination and genuine virtue, encourage me, an Israelite by birth, to approach you with reverential confidence, at the same time begging you to accept of this little book of mine here following, as a token of my high esteem and regard.

Permit me to acquaint you, *under the seal of the greatest secrecy*, of the little satisfaction the religion of my fathers affords to my mind. For many years past I carry about me a clear conviction that our religion is a compound of absurdity and superstition of every kind. In this conviction you may imagine I could not take my rest; and as I considered religion the most momentous concern of man, I consulted the writings of the New Testament, where I found a religion perfectly suited for the human heart, which truly ennobles man, which instructs him in what it is his truest interest to be instructed in, which furnishes him with the best motives to virtue, with the most solid consolations in adversity, with the most joyful prospects in a world to come. I found in the New Testament a religion suited for every nation, for every form of government, for every age, for every country; nor is there, I think, any doctrine that can equal that which an enlightened reason builds upon the principles of Christianity. This religion, by assuring man of immortality, arms him with fortitude in affliction, enhances his every temporal enjoyment by the certain hope of a future and better estate, enables him to look at death as his natal hour to a far more perfect life, and gives perfect satisfaction to the boundless desires of the human heart. Here, reverend Sir, is my sincere confession of faith, and my conceptions concerning the Christian religion; conceptions which could not but generate in me the most ardent desires to be a member of the Christian church, in order to become a partaker of its great moral privileges. The change of my religion will, as you may imagine, unavoidably draw after it the loss of all my present means of subsistence among my nation, who will feel disposed to persecute me in every way they can. You see therefore, reverend Sir, the necessity there is for my urgent appeal to your piety and active philanthropy to facilitate to me the obtaining of my desire, by opening to me a source whence I may derive the necessary means of subsistence, and thereby be enabled to prosecute, at some high school of Christendom, my inquiries after truth. If you can afford me in this way your generous aid for only

eighteen months, this would enable me to stand forth a professed disciple of Christ, and insure to me the means of being hereafter useful to my fellow-creatures—a duty which Christianity inculcates as one of the most important, 1 Cor. 13. Rom. 9: 3. Gal. 3: 28. Expecting a favorable answer from your charity, I have the honor to remain, with the deepest regard,

Reverend Sir,

Your most obedient servant.

## No. II.

The kind reception you gave me yesterday excites in me the most grateful feelings of acknowledgment, and the hope you gave me with respect to the accomplishment of my desires, kindles in me the warmest gratitude to you as my benefactor, and the highest admiration of you as a disciple of Jesus. Yes, it must be happiness to be able to say with Jesus, "It is my meat and my drink to do the will of my Father;" yes, there is no more refined reward of virtue than the consciousness of being virtuous; and this happiness, this reward, sir, is yours.

I now beg leave, sir, to state to you briefly the views I entertain both of the Jewish and of the Christian religion. The Jewish religion\* teaches her votaries a God, not as possessing the glorious attributes of love, universal compassion, but as a despot who dispenses his favors on those only who observe punctually a thousand arbitrary institutions and bodily exercises; who disregards all nations except that of the Jews, which are *exclusively* his peculiar people.

Oh! how different is the character of the religion of Christ, which represents God, as he is indeed, as a God of love, compassion, and mercy; 1 John, 4: 16. "God is love; and he that dwelleth in love, dwelleth in God." John, 13: 35. Rom. 13: 10. What lights for my understanding, what comforts for my heart! This it is indeed to have the image of God impressed upon our souls, this it is to be partaker of a divine nature. 2 Pet. 1: 4. This it is to be perfect even as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God; it shows that it consists not in any outward forms, but that those who will worship God, must do it in spirit and in truth. John, 4: 21-24; John, 15: 8; Matt. 5: 48; 15: 1-20; 22: 36-40, and 23: 23-28.

Short as the contrast is which I have now made between Judaism and Christianity, I assure you I could not make it without being deeply affected with the exalted character of the one, and with the errors and fallacies of the other; and my desire to forsake the one,

\* He means *modern Judaism*, founded upon the Talmud.



and to cleave to the other, becomes proportionably more ardent and lively. Believe these desires, dear sir, by interceding for me, with Christian friends, that I may be able not only to be baptized openly, but also to continue the study of Christ's religion; by God's help I shall endeavor to be worthy of the name which I am going to take upon me, and of the kind assistance for which I do so earnestly entreat your Christian benevolence.

Yours, &c. &c.

### No. III.

REV. PROFESSOR,—As you have given me such a convincing proof of your kindness and readiness to relieve the distressed, I feel emboldened to beg you to let me know by a few lines, whether my last from January 17, together with the five exemplars of my *Patriotic Appeal*, are come to hand. And may I still cherish the consoling hope, that I shall soon be enabled to confess my faith in the sight of the world? O let me know, dear sir, whether you have already applied to some University on my behalf. I have now to inform you, dear sir, of the case of a certain dear friend of mine. He is of like persuasion with myself, and burns to exchange superstitious Judaism for enlightened Christianity. I informed this my friend of the kindness with which you received me, and counseled him to lay his state of mind open to your participating heart. In his recommendation I can say with full conviction, that he is an intelligent and really learned man, and that he will be a valuable member and ornament of the church. Nothing but a desire that all men might follow the religion of Jesus, and participate the blessed effects of it, could induce me to this boldness. In conclusion, permit me, dear sir, to express my sincere wishes that the Almighty may be pleased to preserve your invaluable life yet many years, for the good of mankind in general, and his church in particular, and hereafter may your labors be crowned with endless happiness.

Yours, &c. &c.

(To be continued.)

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## NARRATIVES OF CONVERTED JEWS.

(Continued from page 288.)

At a late meeting of the London Society for promoting Christianity amongst the Jews, it was stated on the authority of an eminent German Professor (Tholock,) that there have been more proselytes from the Jews in the last twenty years than there had been in all previous time from the commencement of Christianity. Some of the highest

divines and scholars in Germany, and the most devoted Evangelical Christians are converted Jews, as for *example*, Professor Neander, of Berlin, &c.

*Extract from the 8th Report of the London Society for promoting Christianity amongst the Jews.*

#### FOREIGN OCCURRENCES.

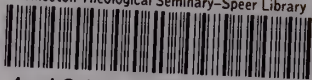
Your Committee have to report, under this head, that the Rev. J. F. Nitschke, a Moravian minister resident at Nisky, in Upper Lusatia, having under the direction of your Committee undertaken a journey into Poland to inquire into the state of the Jews, an account of his tour has been printed in the Jewish Repository. The information derived from this source is of an encouraging nature. It appears that in different parts of Germany, particularly the Prussian States, many of the Jews are casting off the yoke of their fathers' traditions; and though there is much reason to fear that in many instances they embrace deism, or scepticism, in the room of their ancient attachment to Judaism, yet this is not universally the case. At Breslau, in Silesia, within a few years, upwards of thirty Jews, and among them some families of great property, have by baptism been added to the Christian church. At this city, Mr. Nitschke learnt that a baptised Jew was expected to preach in the Lutheran church. He attended the service and found a numerous auditory assembled, among whom were also several Jews. A young man entered the pulpit, who delivered a pleasing testimony, with convincing arguments, and with fervor of heart, from the Gospel for the day, Mark, 7: 31-37, on the divinity of Jesus, and on his beneficent miracles, whereby he had evidently proved himself to be the Son of God. This interesting young man, who was a student at the University of Breslau, became the companion of Mr. Nitschke in his journey through Poland. His name as a Jew, had been Abraham Wertheim; but on the occasion of his baptism he was named Julius Edward. In confirmation of the statements of Mr. Nitschke, information has also reached your Committee, that many Jews have within a few years embraced the profession of Christianity in Bohemia. Indeed, the numerous applications which have been made to your Committee by foreign Jews to be received under the protection of the London Society, are corroborative of the fact that a spirit of inquiry has arisen among that people. It is particularly among the German Jews that this spirit is most discernible. Since the last anniversary meeting your Committee have been under the painful necessity, from the state of their finances, of refusing applications made to them for employment by about twenty foreign Jews.

(To be continued.)



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